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## **THURLESTONE CHURCH AND PARISH**







THE LYCH GATE

# THURLESTONE CHURCH AND PARISH

BY THE  
REV. FRANK EGERTON COOPE, M.A.

WITH PREFACES BY  
FRED WHISHAW & SIR COURtenay ILBERT

*ILLUSTRATED BY MAXWELL AYRTON,  
H. F. WILLIAMS-LYOUNS, AND  
MISS G. BOYNS*

SECOND AND ENLARGED EDITION

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TO

MISS HELEN ILBERT

AS REPRESENTATIVE OF A FAMILY DEVOTED  
FOR MANY YEARS TO THURLESTONE CHURCH AND PARISH  
THIS LITTLE BOOK IS GRATEFULLY DEDICATED

BY HER RECTOR

WHO OWES MUCH TO HER CONSTANT LOYALTY AND  
KINDNESS

## TO THURLESTONE

(*Adapted from a poem to Devon by Joseph Cottle, 1823.*)

Thurlestone ! whose beauties prove, from flattery free,  
The happy theme where wranglers all agree ;  
When troubles press, or health, that blessing, fails,  
What joy to range thy renovating vales !—  
Thy river to its mountain source explore,  
Or roam refreshed beside thy craggy shore.  
Thy distant offspring, with th' enthusiast's zest,  
Extol thee still in charms perennial drest ;  
Trace and retrace each haunt of childhood sweet,  
And ' Oh, my country ! ' in their dreams repeat.  
And if at length, when years are on the wane,  
Surmounting bars, and bursting every chain,  
To their ' dear Thurlestone ' they return once more,  
What pleasure to renew the joys of yore !  
Shrubs, rocks and flowers, voluptuous in attire,  
Whatever eye can charm, or heart desire,  
And in the distance, through some opening seen,  
Old ocean, in his vast expanse of green.

---

' Ille terrarum mihi præter omnes

Angulus ridet.'

(HORACE, Bk. II, Ode VI.)

*Translation—*

' Beyond all others smiles for me  
That little corner of the world.'

## PREFACE TO THE SECOND EDITION

By SIR COURTENAY ILBERT

MR. COOPE tells me that he is bringing out a new edition of his little book, and asks me to prefix a 'foreword.' Why anything should be needed beyond Mr. Whishaw's charming little preface it is hard to see, but the Rector's behest must, I suppose, be observed.

Mr. Coope's account of Thurlestone Church and Parish was not intended to be, and does not profess to be, a parish history. The author knows what laborious training, what careful and extensive research, the compilation of such a history involves. The search for records is a necessary preliminary, and such useful manuals as 'How to write the History of a Parish,' by the late Rev. J. C. Cox, will put a novice on the track of finding and using the most obvious records. For this purpose pilgrimages to the Record Office and other well-known repositories in London will be required. But there are local records also, of no less and often of greater value, such as cathedral archives, parish registers, rate books, court rolls, and grants and leases of land, supplying evidence of agricultural and other local customs and ways. Were it not for some old title deeds we should not know that the Portuguese moidore was once current at Thurlestone, much as the Spanish dollar still is in many parts of the world. He who knows what to look for and how to look will often be rewarded by the most invaluable discoveries in the most unexpected corners. Place-names are full of historical significance, and much may be learned about them by a cursory inspection of the tithe map.

Townsend marks the boundary of the primitive village enclosure. The name of the Sentry Field does not indicate an outpost of the Civil Wars, for 'Sentry' is a common West Country corruption of 'sanctuary,' and in an old Thurlestone deed the glebe is, by the mediæval legal scribe, called the 'sanctuarium.' So, in all probability, the name merely means that the field is one of the glebe fields. No one who knows the history of a Devonshire parish can afford to dispense with the 'Victoria History of Devon,' of which the first, and so far the only, volume was published in 1906. If he were to do so, he would find that he had overlooked essential facts, and that the work which he had possibly contemplated had been already and better done. For the book is a vast store-house of learning, brought fairly up-to-date in many departments. The intention was to supplement it by special parish histories, but the progress of the work has been delayed by the war and other causes.

Musty records, however, supply only a small part of what the historian of a parish ought to know. Everywhere there is scope for the trained and observant eye and ear. At one part of the coast a submerged forest will yield traces of a bygone geological epoch ; at another the bent grass on the sandy dunes of Bantham Ham will, to the properly attuned ear, whisper tales

'Of old, forgotten, far-off things,  
And battles long ago.'

And for others with widely different tastes there is always much to observe and note. Our coast has always been rich in bird life, which has been studied by competent ornithologists, from Colonel George Montagu to Mr. Edmund A. S. Elliot of Slade House, whose useful notes have enriched the 'Victoria History.' The appearance, disappearance and reappearance of rare birds ought to be chronicled. When did the Cornish chough desert the cliffs of Bolt Tail ? He

has been crowded out, some say, by his more audacious cousin the jackdaw. Anyhow, he has, like the pilchard, gone west. The last time I welcomed his shrill note and the flash of his red beak and legs was far away on the cliffs of Achill Island, off the coast of Mayo. And that was many years ago.

There was a time, in Milton's days, when the 'scuffles of kites and crows' were a familiar sight in England, as they are still at Calcutta and Simla. But the kite was unbeloved of farmers and has become a rarity. I only saw one once in England. - He was hovering, with his unmistakable forked tail, over what used to be known as Shath's farmyard. It may have been about the same time that I saw a polecat slink down the drain in the Rectory backyard. Kite and polecat, both classed as noxious vermin, and doomed to extermination as such.

How many remember the nautilus fleet that made its way into Thurlestone Ley, having sailed, so people said, whether truthfully I know not, all the way from the Gulf of Mexico? Still fresh in our memory is the unwelcome invasion of the octopus, which ravaged our crab-pots and scared our bathers. All such things ought to be chronicled, and the chronicles preserved.

And there are many other memories and traditions, less tangible and more evanescent, which ought to be recorded before they are forgotten. How useful and interesting such a record may be made has recently been shown by Mr. Cecil Torr's 'Small-Talk at Wreyland,' containing notes from the diaries and correspondence of three generations living in a Dartmoor parish. Stories of the 'Parson Peter' type, stories and memories of shipwrecks and smuggling, used to abound at Thurlestone.

One evening my father went down to Buckland to visit a dying parishioner, one of the last survivors of an earlier, and maybe more lawless, generation. It was a wild and stormy night, and the wind howling outside recalled old

memories. ‘Lord, sir,’ were almost his last words, ‘Lord, sir, what a night for a wrack !’

Soon after the middle of the last century my father had a visit from a cousin of his, a retired admiral, who lived at Plymouth. The two sat together on the lawn and I listened to their talk. ‘The first important job that I had,’ said the admiral, ‘was to intercept a cargo of spirits which, we were told, was to be landed somewhere on the Thurlestone coast. I was only a middy, and I was very proud of my job. I picked my men and brought them over from Plymouth, whether by sea or not I forget, but anyhow I got them here. When the evening came I posted them under the cliffs on Yarmouth sands, where we heard the landing was to take place. We waited and waited until I got impatient, especially as I thought I heard the sound of oars. So I ventured stealthily out from the cliff towards the sea. Yes, it certainly was theplash of oars, and very near too. I took hold of my whistle to summon my men, but, before it reached my lips, it was snatched from my hand, a gag was stuffed into my mouth, my arms and legs were tightly pinioned, and I found myself standing, like a helpless idiot, whilst half a dozen strapping girls danced round me. And there I had to stand, whilst the kegs were landed and carried off inland. Perhaps to your church porch, Mr. Rector, but all this was long before your time. Then, and not till then, was I released. It was a cloudy night, but the moon shone out at intervals and by its light I was able to mark the faces of those girls.’

As the Admiral talked he cast inquisitive glances at an old woman who was hobbling about on the lawn. She was a neighbour of ours who lived in a cottage just across the road, and who used occasionally to take her pleasure in the Rectory grounds.

‘Yes,’ went on the Admiral, ‘I marked very carefully the faces of those girls. And she,’ he said, pointing with his

finger, ‘and she was one of them.’ I wonder whether she was. When I knew her she was an irreproachable old lady to whom we were much attached.

In later days the coastguard were more efficient and more vigilant, but their vigilance was sometimes tempered by a neighbourly touch. When I was a boy a schooner ran aground at the river end of Bantham sands. She was laden with French wine, and Mr. Gladstone had not yet lowered the duties on claret. We boys went down to see the fun. When we got there we found a great assembly of villagers on the sands. The barrels had been brought ashore. The coastguard men were in charge of them, and the senior coastguard was giving directions. ‘We’re bound to stave they casks in,’ he said. ‘And,’ he added after a pause, ‘I’m thinking that over there would be the proper place for to stave ’em in.’ He pointed to the further end of the bay, where, at low tide, there are several nice clean rock basins full of salt water. There may have been an imperceptible wink, but, in any case, the crowd were off in a trice to the village, whilst the coastguard began to trundle the barrels solemnly across the sands. Before they reached their destination the villagers returned with mops and swabs and with receptacles of every kind, cans, jugs and the like. The pools were carefully emptied and cleaned, and the barrels were so placed that, when they were staved in, the contents flowed into the rock basins, whence they were in due course decanted. For a considerable time the parish swam with claret. I tasted some myself, but, whether it was that my palate had not been sufficiently educated; or that during a sojourn in the rock pools the wine had suffered a sea change, anyhow I preferred my native cider.

Many similar and better stories might be collected; Mr. Coope has shown the way, it is for others to follow in his track.

COURTENAY ILBERT.



## PREFACE TO THE FIRST EDITION

By MR. FRED WHISHAW

THAT Thurlestone, whether upon modern or antiquarian grounds, is worthy of special literary recognition, is a proposition which, as the poet observes, ‘nobody can deny.’ It is, I fancy, equally undeniable that there exists no man upon this earth better qualified to collect, arrange, and gracefully disburse the available historical records of Thurlestone Church and Parish than the Author of this little book. His mind is, indeed, steeped in the full knowledge of his subject; no secrets of Thurlestone’s past are hidden from him; to have selected a few choice records and to present them for our learning must, I am sure, have been a labour of love for him.

I wish I could say as much for the qualifications, as Preface-writer, of the highly honoured but much embarrassed individual whom Mr. Coope has selected to indite an Introduction to his work. I am indeed proud to name myself one of the most enthusiastic of the lovers of the Thurlestone of to-day; but in that respect one is by no means more competent than another to sound its praises, for assuredly, of the hundreds who now know and love this delightful place, the irresistible fascinations of Thurlestone must have captured every one!

As for the Thurlestone of history I am, alas! but ignorant. I did indeed on one occasion spend an hour or two in the library of the British Museum studying, for purposes unconnected with the writing of this foreword,

a deeply interesting volume entitled ‘The Sufferings of the Clergy,’ and I remember that in this glowing record of splendid heroism in the evil days of the ‘Persecutio Undecima’ I was specially impressed by the valiant deeds of two holy, stalwart persons, rectors respectively of Thurlestone and Aveton Gifford, in Devon, who, among hundreds of persecuted clergy throughout England, stood out very prominently in defence of church and parish. And here, alas ! ends the tale of my knowledge of old-time Thurlestone.

By this confession of ignorance I shall perhaps have added one pang to the sufferings of the clergy in the person of the Author of this volume ; but, after all, he has brought upon himself the misfortune of an incompetent introduction.

For the rest, I can assure the reader that, once he has happily waded through or, preferably, skipped this Preface, he will find within the following pages that which will amuse, interest, perhaps surprise, and certainly entertain and delight him right well.

FRED WHISHAW.

## AUTHOR'S PREFACE

SOON after I came to this parish I went to call upon the Rev. Prebendary F. G. Hingeston-Randolph, Rector of Ringmore, and an old friend of my uncle's, the Rev. William John Cope, formerly Rector of Falmouth. He showed me a collection of extracts made by the late Mr. Winslow Jones from the Diocesan Registers, relating principally to the institution of the Rectors of Thurlestone by successive bishops. These Mr. Winslow Jones had intended to present to his old friend, the Rev. P. A. Ilbert, who, Miss Helen Ilbert tells me, intended to set down in writing all the facts that he could collect about the Parish of Thurlestone. Mr. Ilbert, however, died without ever seeing these extracts, and they were found amongst Mr. Winslow Jones's papers after he also had passed away.

Prebendary Hingeston-Randolph obtained permission for me to copy them, and ever since I have been collecting facts, new and old, about the parish, and recording them in a book for the information of posterity.

Owing to the advent of the railway the old state of things is rapidly passing away. The old people who remembered the smuggling days, and who firmly believed in witchcraft, have, during the twenty and more years I have been here, been nearly all gathered to their fathers. Visitors and residents, imported from far and wide, are creating a new atmosphere. The next rector who comes here will find a different world from that in which we so recently found ourselves. The old state of things can never exist again, and therefore it ought to be recorded.

Moreover, since I came here the church has been restored—lovingly and reverently, I trust and believe. No really ancient feature has been obliterated ; several have been brought to light. This restoration made me acquainted with every stone, every tiny detail in the church. If the story of the work then done were not set down future generations would be puzzled as to what was old and what new ; therefore this also should be recorded.

I have, therefore, thought good to set down in this little book such things as I think may be of general interest. The parishioners who love their parish and their dear old church will like to have some record of them both, and strangers coming here for a holiday, who are not wholly absorbed by golf or tennis, will be glad to know something of the place in which they are staying, and of the church in which they worship.

My best thanks are due to Mr. Maxwell Ayrton, A.R.I.B.A., for several illustrations in the book and for arranging the plan which shows the dates of the various portions of the church ; to Mr. H. F. Williams-Lyouns for permission to reproduce four of his sketches ; and to Miss Boyns for her photograph of Thurlestone Rock in a storm.

Mr. Fred Whishaw, the well-known novelist, who shows his appreciation of Thurlestone by coming here again and again, kindly wrote a preface to the first edition of this book ; and now that a second and enlarged edition has been called for, I have been fortunate to secure another preface from the pen of Sir Courtenay Ilbert, who, as the eldest son of the Rev. P. A. Ilbert, for fifty-five years rector of the parish, has known and loved the place from infancy.

My warm thanks are also due to Commander Evans, R.N.V.R., who has assisted me most generously in my researches for further material at the British Museum, at Exeter, at the estate office of the Earl of Devon, and elsewhere.

Last of all, my thanks are due to Mr. R. Burnet Morris, Hon. Secretary Bibliography Committee Devonshire Association ; to Mr. Hugh R. Watkin, author of the 'History of Totnes Priory and Mediæval Town' ; to the Rev. Oswald Reichel ; and to Mr. G. G. Coulton, Fellow of St. John's College, Cambridge, for valuable hints and information.

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# THURLESTONE CHURCH AND PARISH

## CHAPTER I

### THE LIVING OF THURLESTONE

THE earliest mention of Thurlestone is in the Domesday survey, where the name is written Torlestana. This name is derived from a Saxon word 'Thyrl' or 'Thyrel,' 'a hole,' from the verb 'Thyrlian,' 'to pierce.' Thus nostril means 'nosehole,' and thrilling 'piercing.' In 'A Necessary Doctrine and Erudition for any Christened Man' (1543) we read: 'Then the minister wets with spittle the næsthurles and ears of him that shall be baptised.'

Thurlestone means 'Holestone,' and the parish is called after the natural arch on the seashore, which is known as the Thurlestone Rock. The sea breaks over this rock, sometimes with a roar which can be heard right up to Brent, and the natives have a proverbial saying, 'Brave every shock like Thurlestone Rock.'

There are several other Thurlestones elsewhere. There is one in Leicestershire, the name of which is usually spelt 'Thurlaston,' sometimes 'Thurlestone,' but the derivation of the name is quite different. The ancient spelling of the name was 'Turchetilstone,' after Turchetil, grandson of Alfred the Great. He held sixty manors in Leicestershire, including this one. He was Chancellor of the Kingdom. He rebuilt and endowed Croyland, and became its abbot.

There is another Thurlestone in Yorkshire, which has twice caused me some embarrassment. In the intercession paper of the Confraternity of the Blessed Sacrament a petition was inserted that 'a faithful Priest may be appointed to Thurlestone.' This opened a considerable correspondence with friends who regretted my supposed leaving and with friends who wished to step into my shoes; friends who would have welcomed my departure kept their own counsel. So tiresome became the correspondence that I had to write to the church papers and say that the Rector of Thurlestone in Devon had no present intention of leaving, and was trying to be 'faithful.'

In old documents the name of Thurlestone is very variously spelt 'Torlestan,' 'Torleston,' 'Thorleston,' and otherwise, and in the footnote to Judhels Deed recording the foundation of Totnes Priory it is Latinised as 'Turle stagnum.' The old folk here used to pronounce it 'Durlestone.'

Mr. Hugh R. Watkin says: 'The correct derivation is all-important. The actual spelling in early instances depended upon the interpretation of the word by the writer, whether correct or not it is difficult to decide.

'The Domesday rendering Torlestan is distinctly the Saxon word for "stone" and not "ton" or "tun," a place enclosed, and þyrl (Anglo-Saxon). Thürle (South German), meant a small hole or aperture.

'One wonders why the Norman scribe wrote the Saxon þ (Th) hard, Torle, and why the writer of Judhels charter wrote Turle stagno.

'A whirlpool, vortex aquæ, was in Anglo-Saxon ed-wielle. He must have thought the name had some reference to a pool.'<sup>1</sup>

The Domesday Survey says: 'Judhel himself holds

<sup>1</sup> Perhaps the marsh or lea above Lea Foot or the lea above Thurlestone Sands.

Torlestan. John held it in the time of King Edward and paid geld for two hides. There is land for six oxteams. In demesne there are two oxteams and five serfs, and there are fifteen villeins and six boors and four cotters with six oxteams. There are two acres of meadow and two acres of pasture land. It was formerly worth four pounds. It is now worth three pounds. Of this a certain knight holds of Judhel one rood of land and has there one oxteam, and has also two villeins and two boors with half an oxteam. Worth formerly five, now ten shillings.'

Sir Courtenay Ilbert, who kindly supplied me with the above translation of the Domesday survey, comments upon it as follows : ' Judhel of Totnes was one of William the Conqueror's followers and was a great landholder in the "South Hams" and elsewhere, but not much seems to be known about him. Nor do I know anything about his predecessor John. The name (Judhel) suggests a foreigner rather than an Englishman. The hide was the rating unit of the Dane geld and seems to have indicated a different extent in different cases. It was often one hundred and twenty acres. The number of oxteams (plough-teams) was an estimate of the amount of possible arable land.

' The demesne was land which Judhel kept in hand and cultivated by serfs or slaves.

' Outside this was land held on servile or semi-servile tenure by villeins, boors, and cotters. The villein would hold rather more land and be therefore rather a bigger man than the boor, and the boor than the cotter. The meadow-land would be irrigated and carefully kept. The pasture would be in its natural condition, like Yarmouth Warren.

' The value of the manor or parish seems to have sunk since the Conquest. The knight (*unus miles*) would be

a tenant holding by military tenure under Judhel. His villeins and boors got on with half a plough-team between them. Perhaps they borrowed from their neighbours or had a small plough worked by half the ordinary team, four instead of eight oxen. The value of this little holding seems to have gone up.'

The Exeter Domesday Book is a little fuller and mentions that Judhel has at Torlestan one packhorse, sixteen pigs, and one hundred and fifty sheep. The ruins of Judhel's Castle are still to be seen at Totnes.

The name of the knight was perhaps Landricus (see Appendix).

Since the first edition of this little book was printed Mr. Hugh R. Watkin's valuable 'History of Totnes Priory and Mediæval Town' has been published. This work contains not only many allusions to Thurlestone, laboriously collected from various public records, but also several documents reproduced from original parchment deeds hitherto unknown, and discovered by Mr. Watkin. Much light is thrown upon the history of Thurlestone, and of Judhel in particular.

The most important of these parchment records is the foundation charter of Totnes Priory, which tells us that Judhel was the son of Alured, and which contains in a footnote, in a smaller hand, the following statement: 'In the manors of Rogerus we have various tithes.' (The new owner, Rogerius de Nonant, who succeeded Judhel.) 'At Bradefort two parts of the tithes of the year's increase from land (annone) and of churchseats (cherchetorum) and all the tithe of swine and sheep and fleeces and cheeses and of all movable things. Likewise in Asprintona and in Convurda and in Turle stagno and in Buccelanda and in Cherletona and in Pola in Brischamno thus, firstly the half (of the tithe?) of the year's increase, and afterwards the eighth part of the priest's half and the whole tithe of all movable

things and the fourth part of the bread and ale of the altar.'<sup>1</sup>

Who was this Alured or Alfred as we should call him? He has been identified with Alured the Giant, a Breton, who early espoused the cause of Robert, Duke of Normandy, the Conqueror's father, but Mr. Watkin decides against this identification and says that we must regard Judhel's parentage as unknown, except that his father's name was Alured. Judhel apparently played an important part in the Conquest of the West of England in 1068, and was rewarded for the services he had rendered with a lordship second only to that of the Sheriff of Devon. He received from the Conqueror—in addition to the burh of Totnes and a house in Exeter—one hundred and seven manors in Devon and one in Cornwall, besides the manor of Washburton, which he received from Queen Matilda.

He was deprived by William Rufus of his estates for having espoused the cause of his brother Robert, and they were given to Roger de Nonant. He was subsequently granted another collection of manors, known as the Honour of Barnstaple, probably by Henry I.

Mr. Watkin on November 17th, 1918, wrote to me as follows: 'As to the reference to Thurlestone in the foundation charter of Totnes Priory you may like to have the original Latin. Following the place-names given in my book, "vero prius medietatem annone et postea de presbiteri medietate octavam partem et de mobili totam et IIII partem panis et cervisia altaris."

'At the time of the Conquest in this country the manorial lords claimed the whole of the "annona" tithe as well as the presentation to the churches, which involved the dis-

<sup>1</sup> In the tithe apportionment of 1842 it is recorded that at that date the Rector was accustomed to receive fourpence for every hogshead of cider made in the parish as well as one penny for every cow kept, every garden, and every hearth. A churchsceat is much the same as a churchrate.

posal of the small tithes ; the priest only received what was given him by the lord of the manor. In 1215 the Fourth Lateran Council interposed to prevent the clergy being entirely at the mercy of the donor of the living.

‘*Annona*<sup>1</sup> strictly means the *increase* of the land upon which the tithe was paid, and, as I understand it, if a bushel of grain yielded five bushels the tithe was paid on four, not on five.

‘(1) Thus “the half of the year’s increase of the land” I take to mean that Judhel granted to Totnes Priory half the great tithe of Thurlestone ; whether he retained the other half himself or whether it went to the local priest is explained by the next clause.

‘(2) And moreover the one-eighth part of the priest’s half.

‘(3) The whole of the small tithes.

‘(4) And a quarter share of the bread and ale of the altar.

‘Thus the priest of Thurlestone had seven-sixteenths of the great tithe and three-fourths of the offering of bread and ale.

‘As regards the bread and ale, there is no doubt that convivial meetings were held in the parish churches, at which it was customary to make collections for the poor (at a Whitsun Ale), for a newly married couple (called a Bride Ale), or to help anyone reduced to poverty (called a Bid Ale, from biddan=to beg).

‘I was much interested in the plan and description of Thurlestone Church in your book. If you have read the second volume of my book on “Totnes” you will remember my theory of the Norse measurement used in the construction of our early Norman churches. I have measured so many since then that I am perfectly convinced that the

<sup>1</sup> *Annona*, Mr. Coulton says, means commonly the *crop of corn*, or sometimes, the tithe or tribute of corn paid to this or that person.

majority of our Devon parish churches were built soon after the arrival of the Norman, and that, by the simple recognition of the measurement used, we can trace in many cases the dimensions of the original buildings. For instance, as I understand the small plan in your book, your church was (as it is) 3 sajenes (21') wide over all, with north and south walls, 1 arschine or 28" wide, and an inside width of 7 arschines (16' 4"). The original length is more difficult to determine with certainty. Are the foundations of the east wall original? If so the wall should be  $\frac{1}{2}$  sajene (3' 6") thick. Why is the south side of your tower thicker than the north? I hope some day to visit your church.'

It will be seen from the above that in Judhel's time there was already a parish priest at Thurlestone who was not a rector enjoying as of right the whole of the great tithes, but probably a chaplain, receiving what it pleased the lord of the manor to give him. In some cases the lord of the manor squeezed the priest cruelly, making him pay an annual sum for the privilege of picking up such fees as he could get out of the parishioners. The Fourth Lateran Council put an end to this, and it is probably from the date of that Council (1215) that the parish priest of Thurlestone blossomed out into a full-blown rector, receiving the whole tithe, part of which had hitherto gone 'out of the parish' to the monks of Totnes.

Mr. Hugh R. Watkin writes: 'There seems to be no further mention of the Priory receiving the tithes of Thurlestone, unless they are included in the item "For all other tithes and oblations, etc., £5 11s. 9d." in the valuation of 1536.'<sup>1</sup>

The first mention of the parish priest as a rector is contained in the Papal Register, in which there is a record of

<sup>1</sup> But see valuation of the benefice of Thurlestone of the same date in Appendix, from which it will clearly appear that none of the tithes went out of the parish at that time.

a licence to hold an additional benefice granted by Pope Gregory IX to H. (no doubt Henry), Rector of Thurlestone, dated Lateran 8 Idus Febr. 1230-1 (old style). No other particulars are given. The Diocesan Registers do not carry back the history of the parish further than 1279, but there is no doubt that the advowson continued from its beginning to belong to the lord of the manor until about 1303. Thurlestone seems to have been owned in 1244 by the Buzun family who, Mr. Watkin tells me, doubtless received the manor from the 'de Nonants.' At that date Robert Buzun granted to Margery, the widow of William Buzun, his brother, whose estates had passed to Robert, one-third of the manor of Therlestone with the advowson of the church during her life, with reversion to himself and heirs. This was the result of a lawsuit. Her other claims were disallowed. A share in the manor of Thurlestone, together with the advowson, passed by the marriage of a co-heiress, Alice Buzun, to Hugh Ferrers, from the Buzun to the Ferrers family, and in the register of Bishop Brionescombe we read that on the Saturday next after the Feast of Saint Valentine (February 17), 1279-80, Ralph de Ferariis, clerk, was instituted to the church patron, Sir Hugh de Ferariis.

The advowson of the Rectory was in the hands of the family of Ferrers of Churston Ferrers till July 29, 1426. William Ferrers, the last of that branch of the family, had two children only, Joan and Emmota; Joan married Richard Yarde, and Emmota became the wife of William Ayssheford. The Yardes and Aysshefords, or their grantees, either together or alternately, presented to the Rectory down to January, 1732-3; and not long after that date the Yardes acquired, probably by purchase, the Ayssheford moiety. Sir Francis Buller (the son of James Buller of Downes, Esq., and his second wife, Lady Jane Bathurst), who was born March 26, 1746, and baptized at Crediton, married (when only seventeen as is said) Susanna, the only

child of Edward Yarde, of Churston Ferrers, and afterwards became successively a Judge of the King's Bench and Common Pleas, and a Baronet. His wife, on the death of her father, brought the advowson to her husband and his descendants, and it is now vested in the present Lord Churston, who is the great, great, great grandson of Susanna Yarde, and through her the descendant of Sir Hugh Ferrers, the Patron in the institution of February, 1279-80.

The arms of the Ayssheford family may be seen above the last surviving buttress of the Church House, of which more later.

An interesting question arises as to how and when the advowson became separated from the manor. The explanation seems to be this: The Chiverston family had also by marriage with a co-heiress of the Buzun family obtained an interest in the manor of Thurlestone. Lysons says: 'Thurkston in the Deanery of Woodleigh. Hugh de Ferrers and William Chiverston were lords of this manor in the reign of Edward I. It now belongs to Lord Viscount Courtenay by inheritance from the Chiverstons.<sup>1</sup> Sir John Chiverston had settled it, in case of his death without issue, on his father-in-law, Hugh Courtenay, Earl of Devon.'

And so it seems to have come about that the manor went to the Courtenays, but the Ferrars retained the advowson, which at the partition of Richard Bozon's estate must have gone to Hugh de Ferrers and Alice his wife, and not to William de Chiverston.

On August, 5th 8 Henry VII (i.e. 1493), Gilbert Yerd is found to have died seised of the advowson of Thorlaston, held by Piers Eggecombe, as of the manor of Tottenes, service unknown. Watkin, p. 102.

Lysons also states that the lords of the manor of Thurlestone had formerly the power of inflicting capital punish-

<sup>1</sup> Lyson's 'Magna Britannia,' I, 1822. Vol. vi, p. 506.

ment, and gives a reference to the Hundred Roll.<sup>1</sup> There we read that Hugh de Ferrars and Alice his wife, and William de Chyverston and Joan his wife claimed to have the rights of inspection of frankpledge, gallows, of fine for testing bread and ale made in Thurlestone, and of free warren on their own manor lands there without license, etc.

These they claimed had been the rights of the lords of the manor there from time immemorial. Because they could show no other warrant, their claim was referred to the hearing of the king. I can find no record of the case being heard, and expect that as in so many other cases the claim was not further challenged.

We have wandered away from the history of the living somewhat, and must now return to it, leaving the history of the manor for a later chapter.

On June 14, 1328, Bishop Grandisson commissioned the Archdeacon of Totnes to reconcile the Parish Church of Thurlestone, which had been shut up owing to its having been polluted by the shedding of blood therein. We are not told what this ‘shedding of blood’ amounted to. It may have been a murder or a drunken brawl. On July 2, for some reason not given, the Archdeacon was excused from performing this duty, and Stephen, Abbot of Buckfast, was commissioned to officiate. On July 25 the Bishop issued his mandate to the Archdeacon of Totnes, informing him that the Abbot, having proceeded to Thurlestone, had reconciled the church, and that he was to require the parishioners to pay the customary dues within eight days of the serving of his monition to that effect. The portion due from the parishioners was not forthcoming, and on October 6 the Bishop issued his mandate to the Dean

<sup>1</sup> ‘Rotuli Hundredorum,’ Vol. I, pp. 79–91. Their claim is set out more fully in the ‘Placita de quo Warranto temporibus Edward I, II, and III,’ Vol. I, p. 176.

Rural of Woodleigh and the Rector of Thurlestone for the recovery of the same. If it were not paid within six days of the serving of their monition, the defaulters should be excommunicated.

This had the desired effect: the money was paid, the parishioners absolved, and the interdict upon the parish church removed.

The same Rector (Sir Robert de Pynho) obtained a licence of non-residence from March 6, 1330-1, until the Feast of the Beheading of St. John the Baptist (August 29), to visit the celebrated shrine of St. James of Compostella, in Spain.

'Sir' is the old English translation of *Dominus*, just as 'master' was of *magister*. A graduate member of the university, who had not yet taken his Master's degree, was always 'Sir' both before and after ordination. We are reminded of Sir Oliver Martext in 'As You Like It.' We are not to suppose that the Rector was a knight, much less a baronet, since baronets had not then been created.

In 1349 Sir Henry Bouet, Warden of the Collegiate Church of Ottery St. Mary, underwent an outrage, which is described by Bishop Grandisson, who denounced and excommunicated certain unknown persons, sons of perdition, who, under colour of a precept which they falsely asserted they had received from the Sheriff of Devon, rushed on Sir Henry Bouet, priest and Canon of the Church of Crediton, and of the Bishop's Household, not convicted of nor indicted for any crime, while he was peaceably entering the town of St. Mary on Tuesday of the then instant Pentecost Sunday, and rashly, violently, and sacrilegiously laid hands on him, and inhumanly forced him into the public prison for thieves and criminals.

Ottery St. Mary had a bad name at that time for violence of this character, and an ecclesiastic was left dead in the streets of Exeter over a dispute about the tithes of Ottery.

The prison was a single cell standing in the middle of the green, and was removed not long since, I am told.

In the following year Sir Henry Bouet was made Rector of Thurlestone, and a year later resigned his wardenship at Ottery, preferring probably a quieter life here. Two letters, from as many Bishops of Exeter, published by the Rev. F. B. Dickinson, late of Ottery St. Mary, give us a strange picture of the times and help us to understand the bitter feeling about the tithes that existed just then at Ottery St. Mary. There was deep resentment on the part of the clergy and people of the place at the way in which the tithes and rents of the benefice were farmed out to clergymen not living in the parish, and who did not come to Ottery St. Mary except to collect the money and 'take it out of the Parish.'

Bishop Bronescombe writes to the Archdeacon of Exeter in 1275:

'Walter, by the mercy of God, Bishop of Exeter, to my beloved son the Archdeacon of Exeter, health, grace and blessing. By the information of certain people, we have understood that some persons, satellites of Satan, desiring to break down the strength of ecclesiastical discipline, and striving to stretch out their hands to what they should not, are purposing, contrary to the liberties of the Church, and the peace of our Lord and King and this Kingdom, with great violence and an armed band, to rob William of St. Gorone, deacon, Rector of the Church of Ottery St. Mary in our Diocese, canonically instituted thereto, of the fruits of that Church, and the rights belonging thereto. Wherefore We command you, in order to frustrate the design of so great an iniquity, whenever you see signs of the commission of such a crime, to call together all the Priests of the Deanery of Aylesbeare, and other neighbours, as you may see to be profitable, and send them to that place, clothed in their priestly robes, and walking in procession to

the aforesaid Church: so as to warn all such robbers to abstain altogether from so nefarious a design, under pain of incurring by their deed the greater excommunication. Otherwise, if those men shall proceed in their wicked deed, let them declare publicly and solemnly, with lighted candles and sounded bells, that such malefactors have fallen under the ban of the sentence passed, and let them enquire diligently for the names of the malefactors. And, how you shall have executed our command, you shall as soon as possible certify us by your letters patent. Given at Paignton on the day of the Nativity of St. Mary in the eighteenth year of Our Consecration' (8th September, 1275).

Letter from Bishop Quivil to the Precentor of Salisbury, 1282:

'Not without great bitterness of heart and a sad soul have I to inform you that on a recent night, after the usual celebration of matins in our Church of Exeter, that discreet man Mr. Walter de Lechelade, our Precentor, was walking from thence, with a few attendants, under the protection of God and the Church, to his own house, in his canonical robes, when certain sons of perdition, full of fiendish ferocity—for the punishment of whose iniquity, if fire from heaven consumed them, or the earth swallowed them up, it would hardly be sufficient penalty—an hour of darkness too being seized upon, after the way of evil doers, and not of light lest their malice should be open to the world—these men I say fell upon him with swords and clubs and hatchets and divers other kinds of weapons and barbarously slew him, without respect to the sanctity of the Place from whence he came, or to the reverence of his person, or to his priestly dignity. And he was dragged up and down in the mud, until, when morning broke, the horrible perfidious deed was exposed to many people.'

'The Bishop, you see,' Mr. Dickinson continues, 'used

strong words, naturally ; and I assure you my translation of the original Latin has rather softened down his language. Well, no fewer than twenty-one persons were tried and convicted for this murder, and the Mayor of Exeter and the Porter of the South Gate were both hanged for having allowed the gate to be left open that night, as, by it, I suppose, the assassins entered and also for the moment escaped. But why have I told you this dreadful story of a crime committed in Exeter ? It is because among the twenty-one convicts was John de Wolfrington, Vicar of Ottery St. Mary ! It is not quite certain whether the then Dean of Exeter was not also among them ! There are distinct traces of feuds within the Cathedral body at the time, and possibly the Vicar of Ottery was indignant at the illegal abuse of their powers by the Dean and Chapter of Rouen in making this man Rector of Ottery, and very likely also at his severe exactions.'

After what befell Walter de Lechelade in 1282 we cannot help thinking that Sir Henry Bouet might have fared worse than he did in 1349.

Bishop Grandisson's denunciation of excommunication against the perpetrators of the outrage against Sir Henry Bouet will be found in the Appendix.

When Queen Elizabeth succeeded to the throne some of the clergy found themselves unable to accept the fresh settlement of religion and were deprived of their livings. Sir Courtenay Ilbert sends me these extracts from Gee's Elizabethan Clergy relating to Richard Halse, Rector of Thurlestone 1547 to 1560 :

' Recusants which are deprived and bound to certain places.'

*p. 180,  
‘an  
unlearned  
priest.’*

'Richard Halse, late prebendary of Exeter, to remain in the County of Devon or Cornwall. The City of Exeter or within 3 miles of either of his late benefices excepted.'

p. 258. ‘List of clergymen deprived :

R. Halse. R. 60 Preb. Ex.

R. 60 Broad Clyst Ex.

R. 60 Thurlestone Ex.’

R refers to the Diocesan Register for evidence of deprivation.

60 to 1560 the date of deprivation.

I question whether Richard Halse was really ‘unlearned,’ as stated in the margin of this record. It may have been only an excuse for depriving him. One remembers reading how Edward Pococke,<sup>1</sup> Rector of Childrey, – the great Oriental scholar, and a most devoted and assiduous parish priest, was, later on, in 1655, cited before the Parliamentary Commissioners at Abingdon as an ignorant, scandalous, insufficient and negligent minister, but really because he was a royalist, a staunch churchman, and a friend of Archbishop Laud’s. The leading Oxford scholars warned the Commissioners of the contempt they would draw upon themselves if they ejected for ignorance and insufficiency a man whose learning was the admiration of Europe. It was only after months of examination and hearing witnesses on both sides that the charge was finally dismissed. It seems that instead of parading his learning before his parishioners he had preached them simple sermons on the Gospel.

George Herbert, to avoid any such misunderstanding, preached when he first went to his cure one very learned sermon to show his people what he could do, and ever after preached simple sermons suited to their capacity.

Richard Halse’s only offence was probably his fidelity to his convictions.

The Rector and Parish of Thurlestone played a not unimportant part in the Civil War during the reign of King Charles I. John Snell had been chaplain to that king, and

<sup>1</sup> ‘Nat. Dict. o Biography.’

was appointed by him to Thurlestone when that living was vacant by reason of simony. Simony is the sin of offering money for the cure of souls, and is called after Simon Magus, who offered money to St. Peter in order to obtain spiritual power for worldly ends (Acts viii, vv. 18-23). On such occasions the patronage lapses in England to the Crown. He was educated at Blundell's School, Tiverton, and one of his sons, afterwards thrice Mayor of Exeter, figures in the first chapter of 'Lorna Doone,' in the great fight with Jan Ridd at the same school. Just before John Snell was appointed to this living, Prince Maurice encamped at Whitley, a farmhouse in the parish, then the home of the Cornish family, while marching on Dartmouth.

He held a meeting of the local gentry to consider the best means of strengthening the King's cause in this neighbourhood, and, seeing the importance of holding the mouth of the Salcombe Estuary, issued the following proclamation :

‘ PRINCE MAURICE, COUNT PALATINE OF THE RHINE, DUKE OF BAVARIA—To SIR EDMUND FORTESCUE KT.

‘ Forasmuch as I have received very good satisfaction that the fort, called the Old Bullworke, near Salcombe, now utterly ruined and decayed, which being well fortified and man'd, may much conduce to ye advancement of his Ma<sup>ts</sup> service in annoying the rebels and securing those parts from their incursions. And whereas you, the said Sr Edmond Fortescue, have given mee Assurance of your readyness and diligence in refortifyeing and maning ye said fort : These are to will and require you, hereby giving you full power and authority, by all possible wayes and means, to refortify and man the same, willing and requiring the Sheriffe of the County of Devon and all other his Ma<sup>ts</sup> officers and loveing subjects, to ayde and assist you in perfecting of the said fortification, which fort with the officers and souldiers you shall for his Ma<sup>ts</sup> service, by vertue of this commission,

receive into your charge and comand, requiring all officers souldiers and others belonging thereunto you to obey, readily to receive and accomplish your direccōns and commands. And you yourselfe in all things well and duely to acquitt yourselfe for the best advancēnt of his Ma<sup>ts</sup> service for which this shall be your warrant. Given at Whitley under my hand and seale att armes this 9th of December 1643.

‘ MAURICE.’

It is interesting here to note that the last piece of old Whitley has recently been pulled down and two cottages built out of the stones. Sir Edmund Fortescue lived at Fallapit, in East Allington, now the seat of Lord Ashcombe.

When the fort was completed the new Rector, Mr. Snell, and, as far as I can judge from the names, about five Thurlestone men—one of whom, Mr. Phillips, was wounded during the siege—went to form part of the garrison, Mr. Snell being chaplain. Salcombe Castle was besieged by the forces of Sir Thomas Fairfax; it was the last place in Devonshire to hold out for the king, and the garrison marched out with all the honours of war.

The key of the castle was at one time in the possession of the Fortescue family. John Walker, in his account of the Sufferings of the Clergy during the Great Rebellion, says: ‘ When at last the fort was taken, this among the other articles of surrender was one, that Mr. Snell should be allowed the quiet possession of his parsonage; but articles—like oaths in those days—were only matter of form, and accordingly (about the year 1646) he was soon after plundered of his cattle and other goods without doors, and several times forced to fly for his life. His temporal estate also was put under Sequestration for about four or five years, and was at last, as I presume, redeemed by a composition. I cannot tell precisely of how long continuance

his troubles were before he was actually dispossess of the living, but am assured that he was turned out of it about the year 1646. . . . His successor was one Buckley, who lived long enough to deliver up the Benefice to him again on the Restoration (but took care to conform and get himself another), after which Mr. Snell became Canon residentiary of the Cathedral Church of St. Peter, in Exon, and was at the time of his death succeeded in this living by one of his sons, who had been Fellow of Exeter College, and afterwards the very worthy Archdeacon of Totnes.'

When the Rector returned to his living he wrote in the Parish Register against the beginning of the period of the Puritan intrusion :

'Monstrum horrendum, informe.' 'This is yr Hour and ye Power of Darknes.'

These same quotations are found interpolated in the register of Plympton St. Maurice. The Commonwealth seems to have been called a horrible and shapeless monster by the Royalists, as it has no royal head.

John Snell, his wife and eldest son, are all buried in the north aisle of the choir of Exeter Cathedral. The inscriptions are all redolent of the troubles of the time. That to the Canon speaks of his old age agitated by various troubles. Of Gertrude, his wife, it is said that she always accompanied her husband in his terrible dangers with a fearless mind. Of their eldest son, the Mayor of Exeter, it is said that he feared God, honouring the King.

We were not unmindful of this when we inscribed that text under the bust of Queen Victoria, which faces the road on a gable of the new school.

After Salcombe Castle fell some Parliamentary troops visited Whitley, which had sheltered Prince Maurice and from whence the proclamation had been issued, and it is probable that they then threw down the old wayside cross there, which has now been as far as possible re-erected in

the churchyard, to the greater glory of God and in honour of King George V. Truly time has its revenges, and those who live the longest see the most?

In Bishop Stafford's Register, Vol. I, folio 4, we find a Licence for an oratory in their Manor of 'Nywatone' in the Parish of 'Churstawe' (i.e. Osborn-Newton, in Churchstow) was granted by the Bishop, July 18, 1395, to Richard Whiteleghe, Ismanna, his wife, and Richard their son.

A similar Licence was granted May 14, 1408, the Bishop being at the time in Kingsbridge, to Richard Whyteleghe, 'domicellus' and his wife Joan, for their mansion of Nywatone.<sup>1</sup>

The late Preb. Hingeston-Randolph in writing to me in 1901, said: 'I have no doubt that Whitley was the original seat of the Whitley family (who would then be known as "de Whitleghe") before they went to live in their Churchstow "mansion."'

Sir John Whyteleghe, Rector of Thurlestone (1370), was licensed to be non-resident in order to take part in the expedition of the Bishop of Norwich to crush the antipope. The expedition was a failure, and within four months of the date (May, 1383) when it started, Whyteleghe's will was proved at Clyst (see Appendix). He probably lost his life during the operations.

One of the bells in the church tower bears Buckley's name. It appears that he was not like so many—some preaching, fanatical cobbler who took upon him to minister to souls—but an unworthy priest, a sort of Vicar of Bray who served the times and changed his religion twice for the sake of worldly advantage. It is perhaps due to this fact that our old church shows no signs of having been defaced by Puritan fanaticism.

It would be deeply interesting to know more of the

<sup>1</sup> *Ibid.*, folio 85b.

adventures of Mr. Snell when he was several times forced to fly for his life, and what those terrible dangers (*immensa pericula*) were in which his wife always accompanied him with a fearless mind (*intrepida mente*). But we can form a good idea from what we know of the adventures of some other neighbouring incumbents as recorded by the Rev. John Walker in an old book published in 1714 :

‘ William Lane, Bachelor of Divinity, Rector of Ringmore and Aveton Gifford :

‘ He was educated in the University of Oxford and Possessed of the Living of Ringmore some time before he obtained that of Aveton Gifford, to which he was admitted much about the beginning of the Rebellion, and was not settled in it, nor had time to remove his goods from Ringmore when the town of Plymouth declared for the Parliament : at which time (as a son of Mr. Lane accounts to me for the sufferings of his father) the Garrison came out with their boats and plundered those parts, and carried off most part of the valuable goods in the house ; and took, says he, two of my brethren, Richard and John, not giving them time to put on their stockings, and forced them to carry what of the goods they could to Awmar (a creek where boats are kept, about a mile from the houses), where they carried off stolen sheep and plundered goods, with my two eldest brothers—they imprisoned them in Plymouth some time, where they suffer’d for want of apparel and other necessaries, for some time : all which time my father was active with Sir —— Champernon and other gentlemen in those parts, for raising succours for his Majesty, and was raising a Fort on a hill (part of the Glebe of Aveton) which commanded the bridge leading to Kingsbridge ; but before it could be finished the King’s party were destroyed. Then did the Champions vaunt about the country, and made diligent enquiry after Bishop Lane, the traitor (for so the Rabble stiled him), at which time he privily lay in

the Church Tower for three or four months—but not being there secure, he got into other places that I know not of, those things being laid to his charge by the commissioners he was dispossess of both places: Francis Barnard had Aveton, and Ford Ringmore. My father had a Temporal Estate in Aveton which was also sequestered, only a set of mills excepted where my Mother with five children took up their residence. The eldest son Richard (who was bred a divine) for his security went to New England; at which time my Father, to secure himself went to France, where he remained till he could buy his peace. Barnard, not content to enjoy the place and pay no fifths, most maliciously cut off the water-course from the mills (the water passing through the Glebe lands) which two of my sisters many times with much toil did stop, which continued for some time. My Father, returning from France, did constrain Barnard to pay the fifths and remained with his family at the mills, the incomes but small for his family, remov'd with the second son John, and daughter Elizabeth, and third son William, to a place in Torbay called Hopes-nose, where he employed [Note in margin: ‘By this expression he seems to have dug in the quarry with his own hands, but the expression in a letter from another person is that he was forced to *oversee a quarry*. However, the former is more to be depended upon as coming from his son’], with some few servants, in drawing lyme stones, and sold them to the Topsham boats, where he continued with much satisfaction for some time. But it so happened that a small vessel of Brest, passing by, which had King Charles II’s commission, landed their men and carried off the working tools, bedding, and household goods—to say all that was in the small cottage; that work was ruined.

‘My father returning again to his mills, found that the water had for some time been cut off by Barnard,

that the grass thus grown in the mill-leat, and the remains of his family there in a miserable condition. One day he walking up to view the ruins, met with one of Barnard's sons, who with base reviling language abusing him, without any provocation, he returned home to his wife, saying that Barnard could not content himself with enjoying his estate, but maliciously hath destroyed his mills, it being the only maintenance remaining, which he could in part suffer, but to suffer such an abuse from his son, he could not bear,—was therefore resolved to make his condition known at Cromwell's Council-board, so with that few pence he had, walked to London (I think) in his 63rd year, and put in his petition, was suffered to make proved his condition. It being discovered and known he had orders to dispossess Barnard and name another person for Aveton Gifford which accordingly he did, naming one John Martin. Having thus settled his affairs, in hopes to enjoy some comfort in the new possession, coming home on foot from Honiton to Exon, being very dry and money scarce, finding water in the road, drank thereof, which chilled his blood and threw him into an ague (and he took up his lodgings at the King's Head in High Street) and after into a fever, which deprived him of his life. He lieth interred under the Chancel-table Alphington Church. This is the exactest account I can give, I being the youngest of the family.

'I believe, I need not observe to the reader from this letter that Mr. Lane is certainly the first instance in all English history of a Bachellour of Divinity who was forced to turn miller and dig in a quarry for a livelihood; but it may perhaps be requisite to let him know that I have chosen to print this letter, mean as it is, *verbatim*, that the plainness, not to say simplicity of it, may demonstrate that he who wrote it could have nothing in view but the honest design of giving a true account of his Father's sufferings. As for Barnard, who was his Father's first

successor at Aveton Gifford, he was for some time legal Incumbent of Ugborough in this county, and had been for some rebellious practices, no doubt, seized and carried away prisoner by a party of the King's Horse ; for which, after his release, he was rewarded with this rich living, and inducted to it by a Troop of Horse, as the way then was. During his abode there, he never used the Lord's Prayer, or administered the Sacrament of the Lord's Supper, as far as an ancient person of the parish, lately living, could remember. He was also, as I have been informed, a man of very vicious life, and fled at length to Ireland, being, as I have heard, turned out by the Commissioners, not on Mr. Lane's complaint only, but for his lewdness and debauchery. As for Martin, the other successor, though he was named by Mr. Lane himself (with the leave of the commissioners) in hopes to have found some kindness from him to his family ; yet he proved as base to them as Barnard had before done, and as much a man of the times as he was could conform after his Majesty's Restoration in order to keep this rich living.<sup>1</sup>

Richard Raynolds, Rector of Woodleigh and Stoke Fleming, had been a Fellow of Exeter College, Oxford, and Chaplain to Queen Anne the Royal Consort. His father, who wanted him to be a lawyer, disinherited him for taking Holy Orders. At Stoke Fleming he was plundered of his plate, goods, books, and papers to the value of £1500, and even his servants were robbed. Later on a party of horse was sent from Plymouth to rob him a second time. They turned out his pockets, and when he complained was told that he was a malignant and had too much in having a house over his head. 'Others of the party,' says the chronicler, John Walker, 'were it seems of another mind ; and designing a Great House for him in Plymouth (the prison) sent out a party of horse to Conduct him to

<sup>1</sup> Walker's 'Sufferings of the Clergy,' Part II., pp. 291-2.

it ; but having timely Notice of their good Intentions, he Modestly declined, and prepared himself to get out of the way, which he was forced to do in the habit of a Country-Farmer, and was scarce parted from his own House when he met the Messengers of this unwelcome errand going to it, who enquired of him the way, which he readily told them, and withal gave them ample directions how they might be sure to secure that old Malignant Raynolds, and so continues on his Road ; but the Party were no sooner out of sight, than he quickened his pace and Rid directly into Cornwall, where he was forced to ly concealed for some Weeks in a Tin pit, in the Winter of his age at least if not of the Season, for he was then no less than Eighty Years Old.'

Edmond Elys, Rector of East Allington, was perpetually hunted and sought after to have been imprisoned on account of his loyalty to the King, but had always the good fortune to escape.

'Once a Party of Horse came and made a very diligent search for him, thrusting their swords unto the corn and other places, where they thought he might have concealed himself. And once again they came to apprehend him, but mist of their aim, he having hid himself in a place dug out of the Wall and covered with the same wainscot as the rest of the room, and here they failed to find him.'

These instances taken from the Rural Deanery will help us to picture the sort of adventures that our own Rector John Snell underwent on account of his loyalty to his Church and his King. These things may for the most part be read in John Walker's 'Sufferings of the Clergy during the Great Rebellion.' In the Bodleian Library at Oxford there is an interleaved copy of the book, annotated, corrected, and amplified by John Walker himself, but never published. This should be consulted by anyone who wishes to go deeply and accurately into the subject.

The following letter, written by command of King Charles II to the Dean and Chapter of Exeter, shows how John Snell was rewarded by a canonry for all that he had suffered for Church and King :

‘ CHARLES R.

‘ Trusty and well beloved We greet you well. Wheas we have received very large testimony concerning John Snell, Clerk, Master of Arts, and Rector of Thurleston in Our County of Devon, that he hath allwayes beene loyall and faithfull to Our Royall Father of blessed Memory (whom he served as Chaplайн during all the late warres) and to Our Selfe, upon which accounts he hath beene a constant Sufferer till our happy Restitution ; and being given to understand that there is a Canon Residentiarie’s place in Our Cathedrall Church of Exeter voyd by the Promotion of the present Bishop of that See :

‘ We have thought fit to Recomend the said John Snell unto you and to signify Our pleasure on his behalf that you choose and admitt him into the said Canon Residentiarie’s Place—notwithstanding the Preelection of any other Person or our former Recomendation of any other who is willing to sitt downe, To hold and enjoy the same with all rights members and appurtenances thereunto belonging in as full & ample manner as the said Bishop or any other person did or ought to have enjoyed the same. Further assuring you that Yor Complyance herein will be very acceptable unto us and shall be remembered upon occasion to your advantage, and so bid you farewell. Given at Our Court att Whitehall the 7th day of November 1662 in the fourteenth year of Our Reigne.

‘ By his Maties comand  
‘ WILL MORICE.’<sup>1</sup>

<sup>1</sup> Of Werrington Park. See Prince’s ‘ Worthies of Devon.’

When the Square family lived at Clannacombe they preserved there an incised cedar chest with the royal monogram CR cut upon it. Their tradition is that this chest was left behind by Prince Maurice when he left Whitley. It is still in the possession of that family. A similar chest made of cypress is in the possession of Mr. Latham, architect, at South Brent. It also has the royal monogram upon its front. It is said to have been plundered from the Royalists after their defeat at the Battle of Modbury.

LIST OF THE RECTORS OF THURLESTONE AS FAR BACK AS THEY CAN BE TRACED.

Rector.	Particulars.	Date.	Patron.	Bishop.
Henry —— .	Licensed by Pope Gregory IX to hold additional benefice Instituted Exchanged to Jacobstowe, Cornwall Exchanged back again	1230 1279-80 1308-9		William Briwere
Ralph de Ferariis Sir Reginald de Ferrars	Resigned Instituted	1309 1317 1317	Sir Hugh de Ferariis "	Walter Bronescombe Walter de Stapledo
Reginald de Ferrars		1309	"	"
Henry de New- ton			"	"
William de Cam- po Cernulphi			"	"
Walter de Pynho		1321	John de Ferariis	"
Robert de Pynho		1322	"	"
Thomas Megre .	Obtained licence of non-residence to go on pilgrimage Letters dimissory to order of subdeacon Instituted	1330 1331	John de Grandisson	
Henry Pynho .			William Ferers	"
Henry Bouet :		1349	John de Ferariis	"
Thomas Cary :		1350-1	John Ferrers	"
Sir John Wey- taleghé		1369	"	John de Grandisson (register imperfect)
Robert Benet .	Died	1370-1 1417 (?)	John Ferers of Churchedon	Thomas de Bratyngham Edmund de Stafford

## THE LIVING OF THURLESTONE

Rector.	Particulars.	Date.	Patron.	Bishop.
John Somastere	Instituted	1418-9	William Ferrers of Churchedon	
Sir Thomas Wod-brock, <i>alias</i> Carpynter	"	1426	William Ferrers	Edmund Lacy
Master William Gambone	"	1442	Richard Yerde, Joan his wife, and William Ayssheford	"
Sir Nicholas Stockere	Instituted	1445-6	Richard Yerde and William Ayssheforde	"
John Yerd, sub-deacon	"		"	"
William Ayssheford	"	1448	"	"
John Tyack	"	1503	"	John Arundell
Sir John Chymnow	"	1505-6	"	Hugh Oldam
Giles Coldale, or Cowdale	"	1508-9	Nicholas Ayshford and Richard Yard	"
Sir John Alsh	"	1517	"	
Richard Worth	"	1523-4		John Veysey
Master Richard Halse	Instituted	1547	Richard "Halse as grantee of above Patrons	John Veysey
John Luttle, M.A.	Deprived Instituted	1560 1560	Baldwin Ayssheforde as grantee of Nicholas Ayssheforde and Thomas Yarde	See vacant Commissioners of Archbishop Parker during vacancy
Milo Smyth, S.T.D.	"	1595	John Yarde	Gervase Babington
Henry Luscombe	"	1597	Not stated	
John Snell, M.A.	"	1634-5	King Charles I, by reason of simony	Joseph Hall
John Buckley	Intruded	1646		
John Snell, M.A.	Reinstated	1660-1		
George Snell, M.A.	Instituted	1679	John Snell of Exeter	John Gauden
William Pritchard, B.A.	"	1701	Edward Yarde of Churston Ferrers and John Sandford of Nynehead Flory	Thomas Lamplugh
Thomas Burring-ton, M.A.	"	1723	Edward Yarde of Churston Ferrers	Jonathan Trelawney
Joseph Streachey, B.A.	Instituted	1731-2	William Sandford of Nynehead	
Benjamin Reed	"	1732-3	Edward Yard of Churston Court	"
oplestone Coward, LL.B.	"	1777	John Coward	Frederick Keppel
Joseph Chilcott	"	1806	Self	
Benjamin Beynon	"	1833	Sir John Buller Yarde-Buller of Lupton	John Fisher
Eregrine Arthur Ilbert, M.A.	"	1839	Anne Ilbert	Henry Philpotts
John Reginald John Yarde-Buller, M.A.	"	1895	Lord Churston	
Frank Egerton Coope, M.A.	"	1897	"	Edward Henry Bickersteth

On a gravestone in the north aisle of the choir of Crediton Church is inscribed :

‘ Hic jacet dominus Egidius Cowdale quondam Thesaurius hujus Ecclesie necnon Rector Ecclesiarum Parochialium de Thurlston et Northbovy qui obiit . . . Augusti anno Domini m<sup>o</sup>cccccxvii<sup>o</sup>

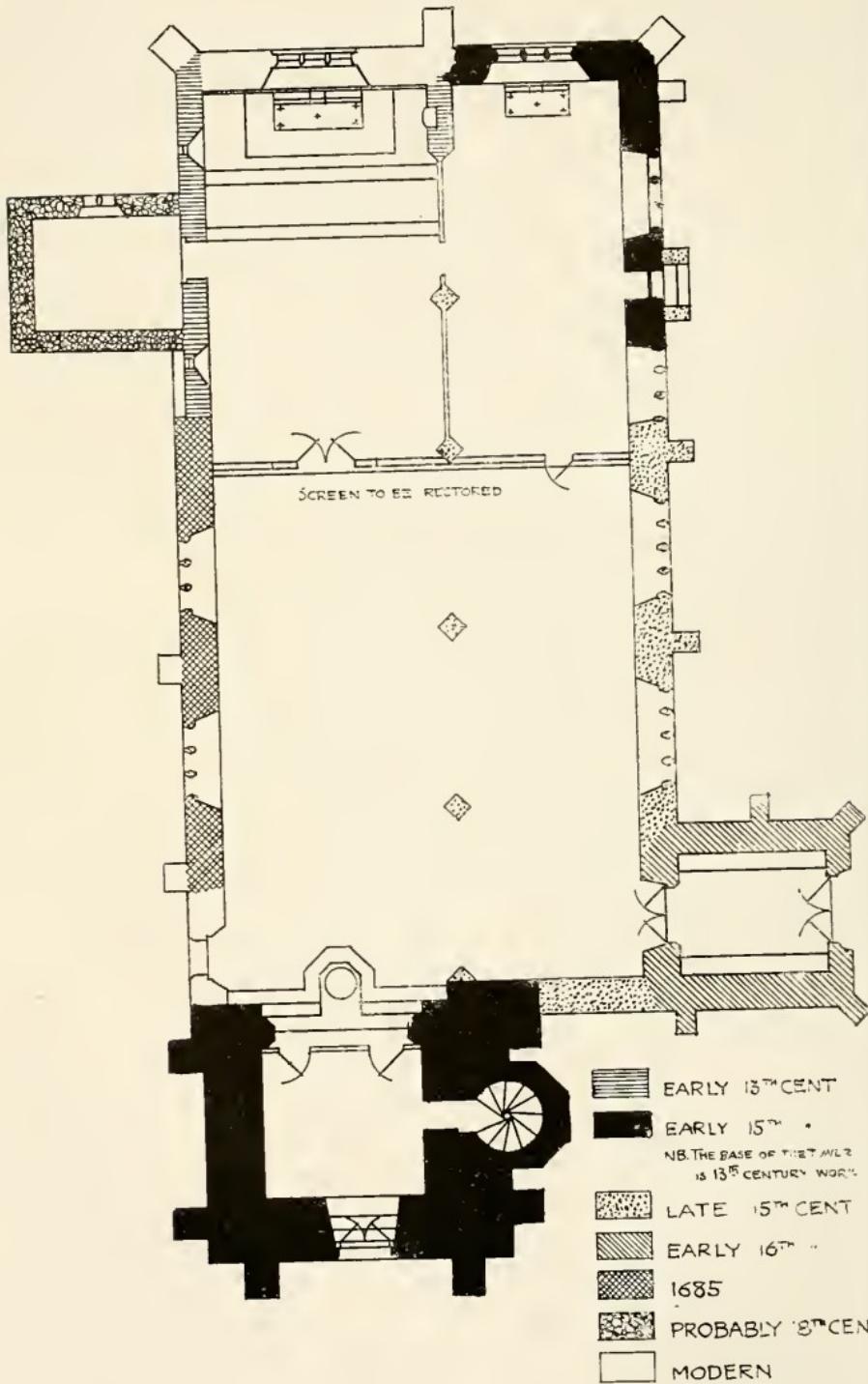
‘ Orate pro eo.’



# PLAN

0 5 10 15 20 25 30 35

SCALE OF FEET



## CHAPTER II

### THE CHURCH FABRIC

As will be seen from the plan, the church is not of one date throughout. The age of the font would seem to point to a still earlier building; but of the existing church the most ancient parts are the chancel, and the thirteenth-century doorways, which latter appear to have been built into the fifteenth-century tower. The north wall of the nave was rebuilt in 1685, except a little piece near the font, which was thirteenth-century work and which had to be rebuilt in 1904. In the thirteenth century, then, the church consisted of a chancel, a long, narrow nave, and a tower probably much lower than at present. It was lighted by lancet windows like those now in the chancel. When the plaster was removed in 1904 the splay of the lancet window nearest the pulpit was found to be decorated with a rough painting. Only the drapery of a kneeling figure survived. It was not destroyed, but covered up again.

These lancet windows were originally about two feet six inches longer, as may be seen from the outer stonework of one in the vestry cupboard, which was discovered in 1915 when we took down the old vestry.

The will of John Wytloff, Rector of Loddiswell, dated March 6, 1404-5, at Bristol, and proved before the Bishop at Crediton, April 5 following, bequeathes amongst other legacies, £1 apiece (*then* worth somewhere between £30 and £40) to the work in progress in the fabricks of the

Churches of Woodleigh, Churchstow, Dodbrooke, Thurlestone, Bigbury, and Aveton Gifford.<sup>1</sup>

We have had experience during the war of the varying value of money. We have to bear this in mind when money is mentioned in these old times.

Thus in the twelfth century an ox or horse cost four shillings, a sow one, a sheep with fine wool tenpence, and with coarse wool sixpence.

The value of money is what it will buy. As people say sometimes now: ‘ ‘Tis not much use having double wages if everything costs twice as much.’ ’

This bequest may refer to the throwing-out of the Lady Chapel, which, from its transition windows, was clearly the next addition to the church. The doorway was also of that date, and the bolt decorated with the fleur-de-lis which secures the door.

Still later in that century an aisle was added on the south side, the north and west walls of the Lady Chapel were pulled down, and an arcade built. In order to make room for the arcade half of the thirteenth-century double piscina in the chancel (now preserved in the vestry) was cut away.

The stonework of the squint or hagioscope between the chapel and the high altar was taken down and converted into a piscina, with a shelf as credence, in the Lady Chapel. When it was restored in 1904 traces of carving were found on both sides. Somewhere about this time the upper part of the tower was taken down and a lofty, fifteenth-century tower built. Then about 1500 one of the pillars of the arcade was much cut away and a very richly-carved oak rood-screen put up, with a parclose screen separating the chancel from the Lady Chapel. Some fragments of this screen may be seen upon the high altar and some are being preserved at the Rectory.

A cruciform doorway was pierced through the arcade

<sup>1</sup> ‘ Register Stafford,’ Vol I, folio 305b.





THE SOUTH PORCH

to admit of a person passing along the top of the canopy to go from one part of the screen to another. This doorway was discovered during the restoration of 1904. It had been built up—probably for strength. Its exact shape and position are indicated upon the plaster. We have a plan and a faculty for the restoration of this screen when funds shall permit. The next addition to the church was the south porch, a beautiful piece of masonry, erected early in the reign of King Henry VIII. The jambs of the old inner doorway were re-used with a new granite arch superimposed. The granite of jambs, full of tiny holes, is from Roborough Down.

The date of the old vestry is uncertain—it is probably late. Two lights of a three-light fifteenth-century window were utilised for lighting purposes, being roughly built in. Indeed the whole vestry was a miserable structure and has been taken down and rebuilt after the style of the south porch. The fifteenth-century window has been restored to a three-light window with the help of some of the old half-decayed Roborough granite which was lying about in the churchyard.

In 1685 the north wall of the nave (with the exception of a small piece of thirteenth-century wall containing the north door) was taken down and rebuilt by Archdeacon Snell, a son of Canon Snell. Probably at the same time the rood-screen, which had fallen into decay, was taken down, also the stairway up to the rood with its pointed granite roof, and the doorways were built up. Part of the granite roof rests outside the east wall and part is at Clannacombe House. We found traces, under the plaster, of the doorway issuing on to the rood-loft.

The last mention of the rood-screen as standing is contained in the churchwardens' accounts a few years previously, where mention is made of repairs to 'the beam that goeth across the church.' At that time, too, probably, the north

door was walled up. On taking down the wall in 1904 we found the original oak door in a hopeless state of decay.

There does not appear to have been much done to the church in the way of repair until the incumbency of the Rev. P. A. Ilbert, who became Rector in 1839. Then the top of the church tower was taken down and rebuilt by means of a church rate, and later on the church was reseated, the high-back pews being replaced by benches, and the church was considerably repaired by means of subscriptions. But funds were not forthcoming at that time for the drastic treatment that was necessary to repair 'the desolations of many generations,' and to restore the crumbling and tottering edifice. Mr. Ilbert's successor, the Rev. and Hon. R. J. Yarde-Buller, brother of the patron (Lord Churston), began raising funds before he left in 1897, and raised about £800 for this object, which was carried out as far as the body of the church was concerned in 1904 by the well-known architect Mr. George Fellowes Prynne, a son of the famous Vicar of St. Peter's, Plymouth.

This restoration cost, in one way and another, including gifts to the church, such as the pulpit and the east window, about £3500. Since then an organ has been placed in the church at a cost of about £250. The vestry has been rebuilt. The stove, known as the 'burning fiery furnace,' has been replaced by a low-pressure heating apparatus. The screen remains to be restored, the tower to be repointed, repaired, and reroofed, the bells to be rehung, and the floor of the parvis over the south porch to be replaced.

I now propose to give to visitors a detailed guide to the various objects of interest in the church and churchyard.

*The Wayside Cross.*—The first things that I saw on driving into Thurlestone Parish in 1897 were the head and base of an ancient granite cross, lying one on each side of the entrance to Whitley Farmyard, placed there to prevent carts bumping up against the gate pillars; and I resolved to





THE OLD WAYSIDE CROSS FROM THE CHURCHYARD

restore this cross from this sad state of degradation, if I accepted the living. The head of the cross was given to me for that purpose, but I could not procure the base, which ultimately found its way into South Milton Parish, where it now rests in front of the village institute. Captain Dowglass, who had bought it, was not willing to part with it, but allowed me to have an exact copy made. The cross was restored for better security in the churchyard, on a slight eminence overlooking the road, in honour of the coronation of King George V, in 1911. It is octagonal, and dates from the fourteenth century.

It may have marked the boundary between Thurlestone and South Milton. The proper proportions, tapering, and shaping of the shaft were obtained by studying a similar cross at Widdecombe-in-the-Moor.

Wynken de Worde, Caxton's assistant and successor, said in 1496: 'For this reason ben crosses by ye waye, that whan folke passyng see the Crosses they sholde thinke on Him that deyed upon the Cross, and worshyppe Hym above all thyngē.'

*The Lych Gate.*—The word 'lych' means a corpse, and the gate is so called because here the bearers can wait under the shelter of the gateway with a corpse, until the priest comes to meet the procession.

The gateway is modern, the timbers being wreck timber, but it is very picturesque owing to the ivy that grows over it and the trees that overhang it.

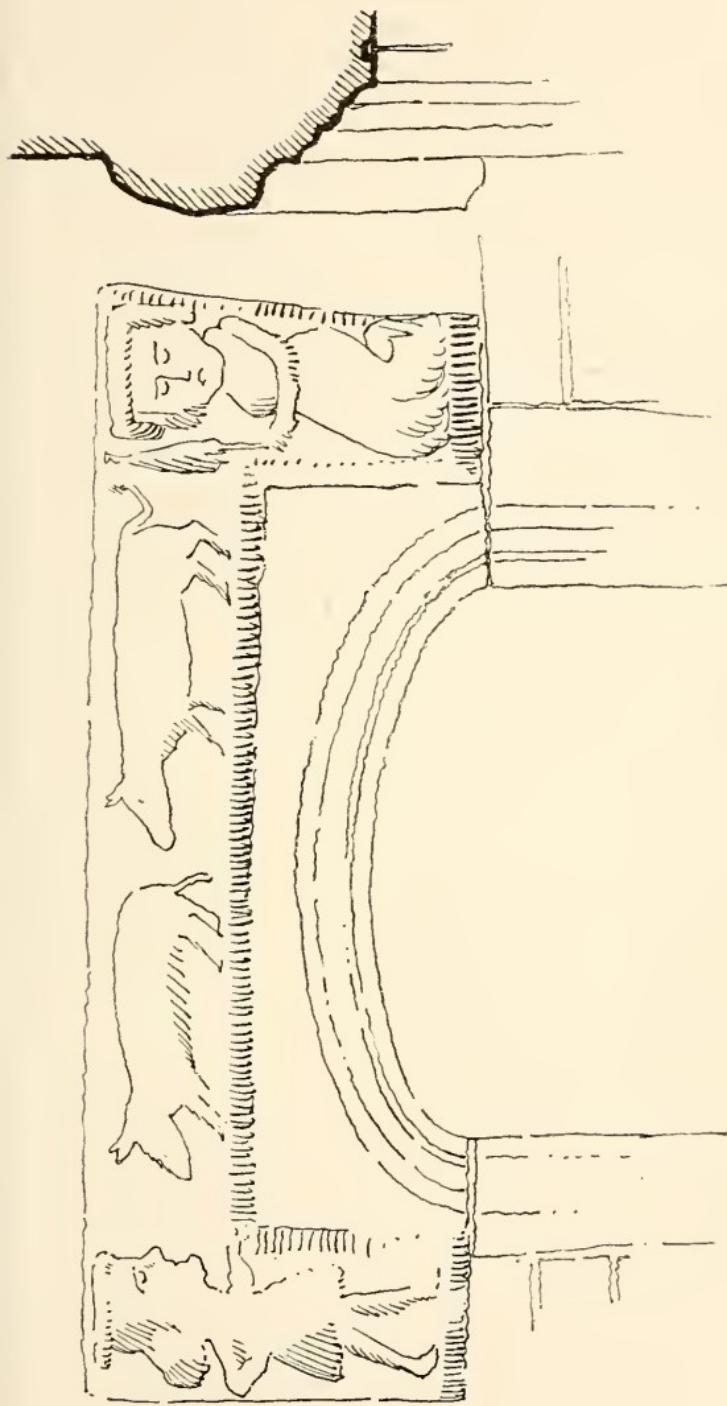
The lych gate formerly stood at the corner, but new walls having been built to receive the roof, it was lifted bodily by a number of men under the Rev. P. A. Ilbert's direction, and placed in its new position. The men were given some cider for their pains, and Mr. Ilbert used to say playfully that the roof was moved by 'cidraulic pressure.' The roof is now quite rotten and needs renewing.

*The Porch*, and the great door studded with nails, date

from the early part of the reign of Henry VIII. Just above the right-hand spring of the arch of the inner doorway will be seen a rude carving of a man, girded with a sword, grasping a tree in one hand, and holding what appears to be a ring in the other. There is some carving also, now almost obliterated, over the little window. It represents a man, similar to the other, on the left, a woman in a kneeling posture on the right, and some cows in the middle. What these carvings mean I have not been able to discover. Probably the porch was erected as a thankoffering in honour of somebody's wedding. In ancient times the first part of the wedding service took place in the church porch. There are carved also upon the porch the shamrock (emblem of the Holy Trinity), the I.H.S. (emblem of the Sacred Name of Jesus), the fleur-de-lis (emblem of the Blessed Virgin Mary), and a Tudor rose. There was at one time a floor resting upon the cornice, but this was taken down and used some sixty years ago for repairing the roof. At the restoration in 1904 a new roof was provided, and the old floor beams made good and restored to their ancient position. The little room must have been approached by a step-ladder, as there is no sign of any stairway. The oak boss was copied in 1904 from a stone one at King's College Chapel, Cambridge. It is a Lancastrian rose, and I consider that the little figure in the heart of the rose represents Elizabeth of York, the wife of King Henry VII.

*The Holy Water Basin* was found in a broken condition by H. L. Jenkins, Esq., of Clannacombe, and was given to the church. Mr. Prynne had great doubts as to its being the old basin, but it was repaired and placed, with the sanction of the Bishop, in the niche in the porch. From what I have read since, I have come to the conclusion that it is an ancient granite mortar, such as were not uncommonly used in farmhouses in old times. There is one like it at South Milton, and a collection of them was made by the

CARVING OVER PORCH WINDOW





late Vicar of Morwenstow, the famous Mr. Hawker. I have never been able to find that the use of Holy Water basins was abrogated by any proper church authority, but have found only a reference to an order in council of the reign of Edward IV (Wilkins, 'Concilia,' IV), and even this I have failed to verify.

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*The Font* is shaped like a chalice and is Late Norman. It is of red sandstone. In 1904 it had to be repaired. The corners of the base on the west side had been worn away by the feet of priests during 800 years, and there were two ugly breakages on the top, where the metal used in mediæval times for locking the lid of the font had corroded, and so split away the stones; a missing piece was also provided between the pillar and the bowl. It was relined with lead—the old lead having disappeared—mounted on a granite base, and provided with a drain. The stone to match the font came from Paignton. In mediæval times the water used to be left in the font and was only changed at long intervals. In the Prayer Book of 1549 it was directed that the water in the font should be changed once a month at least. Now the water is let off after every baptism. When the water which had been 'sanctified for the mystical washing away of sin' was left in the font, it was found that people carried it away for purposes of white witchcraft, and therefore it was provided<sup>1</sup> that the covers of all fonts should be kept locked.

There is a mutilated font in Ugborough Church which was exactly like ours in design and material. The font in South Brent Church is of similar design of white stone and not so shapely.

The present cover is new, having been given in memory of the baptism of Frank Egerton and Evelyn Mary Coope, twin children of the Rector. The ironwork was made, after

<sup>1</sup> Wilkins, 'Concilia,' I, 572, II, 139. 'Fonts and Font-Covers,' by Francis Bond, pp. 281-4.

drawings by the Rev. W. Llewellyn Herford, by Mr. John Ingram, our local blacksmith. The ewer also is new, being beaten out of one piece of copper.

*The Emblems of All Saints* on the churchwardens' staves were made by a bluejacket who was a ship's plumber, and given to the church in 1904 through the Rev. and Hon. R. J. Yarde-Buller.

*The Clock Case* is an Old English one, but the works are modern. It stands upon an old oak bracket given to the church by Mr. Frithey, a coastguardsman at Bantham. The clock was given about 1898 by the late H. Harcourt, Esq., of Aune Cross.

*The Screens* in the church were given to us, at Mr. Prynne's intercession, by the Rector and churchwardens of St. Cleer, Cornwall. They were designed by Street for St. Ives Church, Cornwall; when oak screens were provided there they went to St. Cleer, and for the same reason were moved again to Thurlestone. They are quite good of their kind, being made of pitch-pine painted and gilded. The temporary choir-stalls came from the same church.

The very beautiful rood, consisting of the Crucifix with Our Lady and Saint John, was given to the church in 1919 by Mrs. Francis Chandos-Pole in memory of her husband. It was designed by Mr. George Fellowes Prynne and carved by Mr. Reed of Exeter. It hangs exactly where the ancient rood must have stood upon the top of the rood-screen.

*The North Door* is new, as also are the doors of the tower and vestry. In ancient times the north door was set open when the devil was exorcised, as a broad hint to him to depart, but at the present time it is set open for the convenience of no one more terrible than the sexton and the church-cleaner.

This exorcism continued after the Reformation, and was contained in the Baptismal Service in the first Prayer Book of Edward VI, 1547.

After the prayer commencing ‘ Almighty and Immortal God,’ and before the Gospel taken from the tenth chapter of the Gospel of St. Mark, the priest was directed to look upon the children and say to the devil : ‘ I command thee, unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his Holy Baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with his precious blood, and by this his Holy Baptism calleth to be of his flock.’

This exorcism, taken from the former Latin office, was no doubt intended to embody the thoughts contained in Saint Paul’s Epistle to the Colossians, chap. i, vv. 12-14 ; but it seems almost to imply obsession, and was probably dropped for that reason. The superstitious belief of old nurses that it is a good thing for a child to cry when baptized, as this shows that the devil has gone out of it, is I suppose a survival of this exorcism.

*The Roofs* are entirely new, except for the ancient beams in the chancel and a few of the ribs of the oak panel work. The bosses in the chancel represent the Name of Jesus and various instruments of the Passion. One notices especially Judas’s bag and the thirty pieces of silver, the cock that crowed when St. Peter denied our Lord, St. Peter’s sword, and Malchus’s ear. In the Lady Chapel the boss immediately over the altar contains the monogram of the name of Mary, surrounded with fleurs-de-lis ; the rest of the bosses in the aisle are carved with flowers and foliage.

*The Angels* in the chancel were given by the Rector and

his wife as a thank-offering for the birth of their son, John FitzGerald Egerton Coope. The angels bear, some of them musical instruments, and some shields, with the emblems of Faith, Hope, and Charity, and the Blessed Sacrament. This last is the badge of the Confraternity of the Blessed Sacrament to which the donors belong.

*The Pulpit* was given by Mrs. Arthur Ilbert in memory of her husband. It contains the figures of St. Augustine and St. Chrysostom, the latter copied, with a certain amount of artistic licence, from an engraving of an ancient icon at Constantinople, believed by Dean Stephens, who wrote a life of that saint, to be a likeness. It will be noticed that he wears the vestments of the Eastern Church. The figure of St. Augustine is conventional, as there appears to be no authentic likeness of that Saint, nor did it occur to his contemporaries to leave us even any account of his personal appearance.

St. Chrysostom's hand is raised in a characteristic attitude. It is recorded that he used to bring his forefinger down into the palm of his other hand to emphasise a point. The figures of these two great preachers of East and West remind the preacher in the pulpit of what has been called 'the golden rule of the Church of England'—'that the clergy shall be careful never to teach anything from the pulpit, to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old or New Testament, and collected out of that very same doctrine by the Catholic Fathers and Bishops.'

The former pulpit was of deal, but was handsomely adorned with some of the carving from the ancient rood-screen. This carving was transferred to the altar by my predecessor, the Rev. Hon. R. J. Yarde-Buller. The pulpit had at one time a sounding-board. Mr. Yarde-Buller tells me the following true story about a similar sounding-board erected by a neighbour of his in Berkshire when he lived in

that county. The Vicar was anxious to try how it worked, and said to the sexton, 'I will go up into the pulpit and say something, and you can go down to the bottom of the church and tell me how it sounds.' They did so, and the sexton reported, 'That sounds all right enough, I can hear that very well.' 'Now,' said the Vicar, 'you go up into the pulpit and say something and I'll go down to the bottom of the church and tell *you* how it sounds.' The sexton thought this was the opportunity of a lifetime, so he went up into the pulpit and said, 'I haven't been paid any wages for six months. How does that sound ?'

*The Faldstool or Litany Desk* was given to the church in memory of H. Harcourt, Esq., by his widow, and bears an inscription to that effect.

*The East Window*, by Powell & Son, was erected by the family, friends, and parishioners of the late Rev. P. A. Ilbert in his memory, as was also the stonework of the window itself, and a beautiful tablet on the north wall of the chancel. In the central light our Lord is seen walking upon the sea ; to the left is St. Peter sinking and being saved by our Lord, behind whose head may be seen the Thurlestone Rock ; on the right our Lord is teaching out of the ship, St. Peter standing by Him. The tracery of the window that was taken out to make way for this was placed in the new school. It was modern. It was bought from the builder by the children themselves, who also bought the bust of Queen Victoria on the school gable.

*The Dossal* behind the altar was embroidered as a labour of love by Miss Cornish-Bowden, of Black Hall, Avonwick, in memory of her ancestors the Cornishes, who lived at Whitley and Kerse, and whose pedigree is preserved in the Parish Chest.<sup>1</sup>

<sup>1</sup> See 'A Pedigree of the Family of Cornyshe of Thurlestone in the County of Devon,' 1903.

*The Carving upon the Altar* has already been referred to as having been part of the ancient rood-screen.

*The Aumbry* in the north wall of the Sanctuary was formerly a credence, erected by the Rev. P. A. Ilbert, but when in 1904 the facsimile of the thirteenth century credence and piscina was placed on the south side, doors were made and the other credence converted into an aumbry. The ironwork was made, after Mr. Prynne's design, by our village blacksmith, Mr. John Ingram, and is much admired.

*The Glass* in the little lancet window immediately above the aumbry is said to have come out of Kingsbridge Church. The west window is new, and replaced in 1904 a very rotten wooden one.

*The Chalice* and its cover are Elizabethan, and are a beautiful example of silversmith's work. The Chalice bears the Exeter mark, a large Roman capital X crowned and enclosed in a dotted circle, with two mullets, one in each side-angle of the X. These last are characteristic of the sixteenth century. It also bears the name of the maker, I. Ions—that is, John Johns. Dr. Elliot Square informs me ‘A good many of the Elizabethan Cups still in use in Exeter parish Churches, nearly all being of the years 1572, 1573, 1574, bear the name Ions, and this same mark is found on many village Communion Cups of the same date and fashion in Devon and Cornwall. It is recorded in the churchwardens' accounts of St. Petrock's, Exeter, of 1571, that they paid John Johns, goldsmith, for changing the Chalice into a Cup, £1 15s. 5d.’

During Queen Mary's short reign, when the Church of England was for a time once more in communion with Rome, shallow Chalices were used for the communion of the celebrating priest alone, the people receiving only the Consecrated Bread; but in the next reign we returned to the more primitive custom of the people receiving the Cup also, and for this purpose the shallow Chalices were too

small. It is probable, therefore, that our Marian Chalice was at that time, like many others, converted into a larger Cup for the communion of the people. The ornament round the bowl is known as a 'strap pattern.' The lid is used as a Paten. How many of our forefathers have received from this Chalice and its lid the Food of Immortality !

A copy of this Chalice and lid and a Paten were given to the church in 1918 by Mr. and Mrs. Henry Clark, late of Bantham, in memory of their daughter Frances and others who were near and dear to them. They also gave the large Bishop's chair in the Sanctuary, which is said to have belonged to the Trelawney family.

*The carved oak Eagle Lectern* was given anonymously about 1896 in place of two terra-cotta eagles, painted and grained to look like oak, which were called by the profane Aquila and Priscilla (the name Aquila meaning an eagle). It is difficult to say why an eagle is a specially suitable bird to bear upon its back the Holy Scriptures. 'The powerful, heavenward flight of the eagle, fixing its gaze upon the sun, has made it in Christian art a symbol of the Ascension, while it is still more widely employed and far more commonly recognised as the symbol of St. John.'<sup>1</sup> In heathen Rome it was regarded as the bird of Jupiter, the father of the gods. In Bigbury Church they have an owl, this being the crest of a former lord of the manor, but the churchwardens, being laughed at about it by their neighbours, cut off its head and substituted that of an eagle.

Mr. Hugh R. Watkin tells me that the ancient church of the Hospital of S. Cross near Winchester (and he thinks there are some three other instances) has a parrot-headed brass lectern of early date.

When I was chaplain of a convalescent hospital belonging to a Sisterhood, a staunch Nonconformist who came to us as a patient was under the impression that he would be called

<sup>1</sup> 'Symbolism in Christian Art,' by F. E. Hulme, p. 190.

upon to worship idols in the hospital Chapel. When he saw the brass eagle set up in front of the congregation he stoutly declared to his fellow-patients that nothing should ever induce him 'to worship that thing.' Had he been correct in his surmise he might justly have called it 'Nehushtan,' as the pious Hezekiah named the brazen serpent.

*The Organ* was built in 1908 by Mr. W. C. Sims of Ryde, Isle of Wight, and cost £250. It has two manuals, and is pneumatic throughout. On the choir side of the organ case there is an inscription copied from a mediæval one near Winchester : 'Amor non clamor ascendit in aures Dei' : 'Love and not shouting reaches the ears of God.' On the Lady Chapel side of the organ case are inscribed the opening words of the Song of the Blessed Virgin Mary : 'Magnificat anima mea Dominum' : 'My soul doth magnify the Lord.' I have often wished that I had altered the first inscription into 'Non clamor sed amor ascendit in aures Dei.' It would have been a great improvement. The thought contained in the inscription, but not the actual words, is found in many passages in the writings of St. Augustine. It is one to be taken to heart by village choirs.

I have in my care the parish flute, which was formerly played in the west gallery, together with a bass viol and one or two violins. The bass viol was rescued from a house during the fire that destroyed part of West Buckland in 1887 and was put into a barn, where it fell to pieces owing to the damp. The violins were private property.

There were some *Stocks* which stood within the memory of man in the church porch, into which naughty boys were put who behaved badly in church. A drunken man, having been put into them once, afterwards carried them off and threw them into the stream at the bottom of Thurlestone Hill. They were brought back again, and, having been disused for many years, were built into a cottage as a lintel

to a window by William Snowdon, who at ninety-two years of age could not remember which cottage it was.

*The Altar in the Lady Chapel* was formerly the high altar and is Elizabethan.

*The Frontal*, which was given by Mrs. Chandos-Pole, was made of a wedding dress, but the material was replaced by some other white silk of a stiffer and more durable nature. I was once showing this frontal to a visitor and also discoursing of a monument to a former rector, Henry Luscombe, of Elizabethan times. The visitor apparently combined the information, for the next week some more visitors arrived from Salcombe and eagerly desired to be shown 'Queen Elizabeth's wedding dress.' I explained that the virgin queen, although possessing an immense wardrobe, never wore a wedding dress.

*The white marble Steps* in both Sanctuaries were brought ready-made direct from Sicily.

Three of the *Pictures* after Fra Angelico were given by Mrs. Eady Borlase, of Combe Royal, a great benefactress to the church. The other, of the Madonna and Child, was given in her memory.

The little picture of the penitent Magdalen at the foot of the cross was removed from above the pulpit when the Rood was put up, as it was not desirable to have two crucifixes side by side. It is hung now in the Lady Chapel, where it meets the eyes of penitents kneeling to make their confessions. It was painted by Mr. Pyne, who formerly resided in this parish. The oak chest in the Lady Chapel was carved as a labour of love by a carpenter at Dodbrooke, Mr. Goss, who was employed upon the new vestry. It bears the inscription upon the inside of the lid, 'Pro ecclesia omnium sanctorum de Thurlestone Samuel Goss me sculpsit. A.D. MDMXIV.'

Mr. Goss copied it from a picture of a fifteenth century French Gothic chest, but substituted the monograms of

Our Lord, Our Lady, and All Saints for the devices upon the three shields in the original.

We use the chest to keep figures of the Holy Family in, which are put into the Crib at Christmas-time.

*The Bells* are five in number. One of them was put there during the Commonwealth and bears the name of Buckley, the intruded Puritan minister.

The following account of the weight of the present bells is taken from Ellacombe's 'Church Bells of Devon':

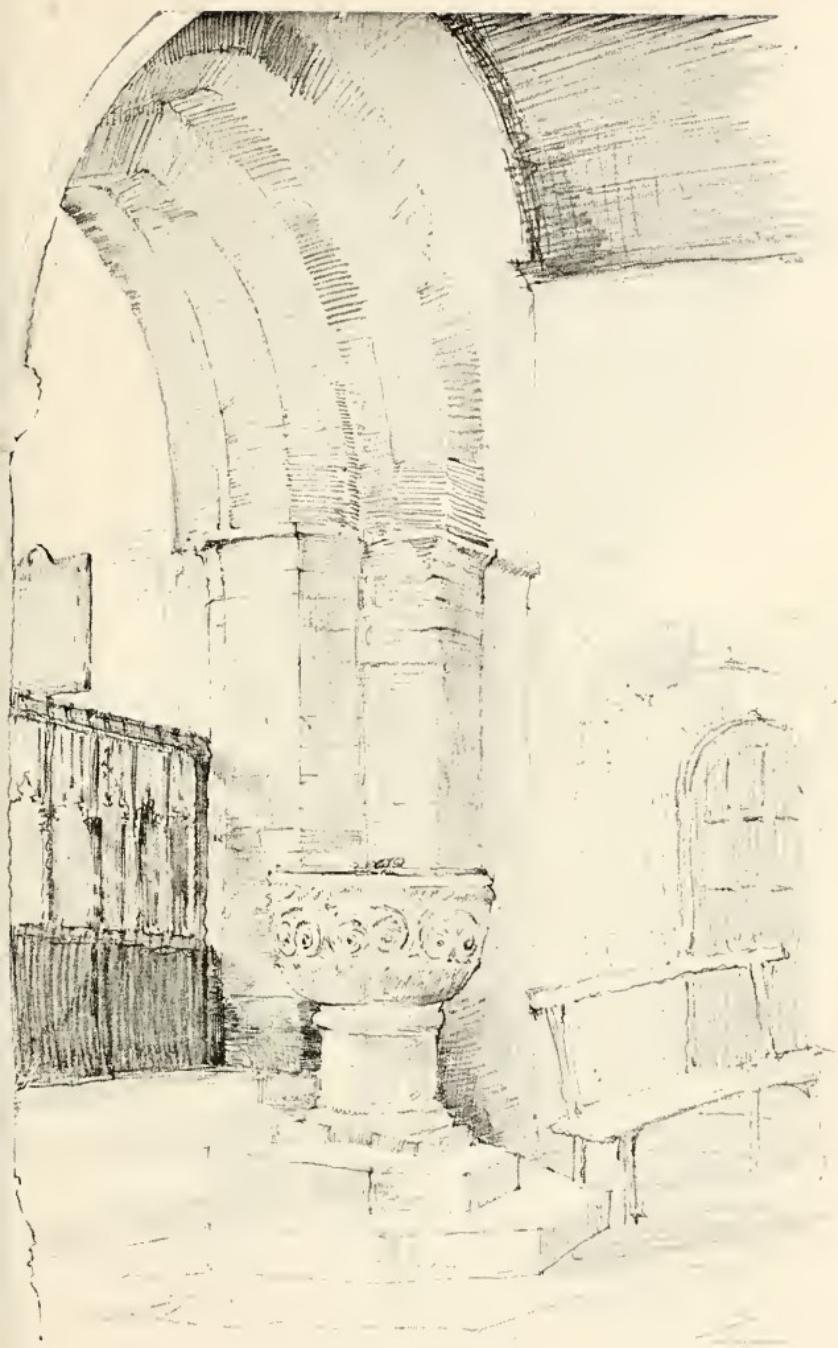
#### THURLESTONE.

	Inscription.	Diameter.
1.	THO : STEVENS : GENT : WARDEN + I A P I A P 1697.	29½
2.	MR OSMOND MAUDAUNT AND MR IOHN SQUARE CHURCH : WARDENS. HAMBLINGS FOUNDERS BLACKAWTON 1844. ◊ ◊ ◊ .	33
3.	IOHN o BVCKLEY o MINISTER o T A P.	36
4.	THO † SQUARE † WARDEN † A A G † 1784.	39½
5.	THOMAS o STEPHENS o GENTLE o MAN o T o P o RH o IP o 1654 o DS o AS o MS o TS o A A IS o WS o	44

These last initials are on the waist with coins impressed. This is a very long-waisted bell, and fine tone.

The bells were in bad order and dirty October 6, 1865. I am afraid they are much worse now.

There used to be a *Firepan*, I am told, at one time, supported by four oak posts upon the top of the turret of the tower, for lighting beacons upon. When I came here I was shown a statement in 'Black's Guide to Devon' that the first beacon-fire which announced that the Armada



THE NORMAN FONT



was in sight was lighted on Thurlestone Church tower. I consulted a gazette which was issued at the time, describing the news being brought into Plymouth, and found it there stated that the first beacon-fire announcing the fact was lighted, as Macaulay says, on Mount Edgcumbe. So I wrote to the editor of the guide, who referred me to the gentleman who was responsible for the statement. He told me that he was very sorry that the statement had ever appeared in the guide, and that it was only one of 'his boyhood's dreams' which he had never intended to be put forward as a fact.

Had it been true we should have had no difficulty in raising money from patriotic Englishmen for the repair, re-roofing and re-pointing of the tower, and for the re-hanging of the bells, with the addition of another small bell to complete the set of six. All this remains to be done. It is not at all improbable, however, that upon that great day our beacon-fire was lighted very soon after that on Mount Edgcumbe's height, and that from thence the news was flashed inland from tower to tower and from hill to hill.

Far on the deep the Spaniard saw, along each southern shire,  
Cape beyond cape, in endless range, those twinkling points of fire.  
The fisher left his skiff to rock on Tamar's glittering waves ;  
The rugged miners poured to war from Mendip's sunless caves.  
O'er Longleat's towers, o'er Cranbourne's oaks, the fiery herald  
flew ;

He roused the shepherds of Stonehenge, the rangers of Beaulieu.  
Right sharp and quick the bells all night rang out from Bristol  
town,

And ere the day three hundred horse had met on Clifton Down.  
The sentinel on Whitehall Gate looked forth into the night,  
And saw o'erhanging Richmond Hill the streak of blood-red light  
Then bugle's note and cannon's roar the deathlike silence broke.  
And with one start, and with one cry, the royal city woke.

• • • • •

Southward from Surrey's pleasant hills flew those bright couriers forth ;  
 High on bleak Hampstead's swarthy moor they started for the north ;  
 And on, and on, without a pause, untired they bounded still :  
 All night from tower to tower they sprang, they sprang from hill to hill  
 Till the proud Peak unfurled the flag o'er Darwin's rocky dales,  
 Till like volcanoes flared to heaven the stormy hills of Wales,  
 Till twelve fair counties saw the blaze on Malvern's lonely height,  
 Till streamed in crimson on the wind the Wrekin's crest of light,  
 Till broad and fierce the star came forth on Ely's stately fane,  
 And tower and hamlet rose in arms o'er all the boundless plain ;  
 Till Belvoir's lordly terraces the sign to Lincoln sent,  
 And Lincoln sped the message on o'er the wide vale of Trent ;  
 Till Skiddaw saw the fire that burned on Gaunt's embattled pile,  
 And the red glare on Skiddaw roused the burghers of Carlisle.

MACAULAY.

The beams and rafters of the hall of the Thurlestone Hotel are said to be made of oak taken from one of the ships of the Armada, 'St. Peter the Great,' a hospital ship, wrecked just outside Hope Cove. What is believed to be the figure-head is in the possession of Mr. Edward Windeatt, of Totnes. Writing in 1913, I said :

'It is a melancholy reflection that if we were invaded now, and there was a sudden call to arms, very few Englishmen would be able to respond to it, as they have had no military training and scarcely know one end of a rifle from another. It was not so then, as our old parish accounts show, where we find such items as :

'Paid for leather for the Parish armour, 2s.  
 Paid for a new belt for one of the Parish swords . . .  
 To the cutler for making clean the arms, 3s. 6d.  
 For new stocking the parish musket, 3s.  
 Paid more for mending the Parish musket, 1s.'

There are several old parchments in the Parish Chest, dated from 1677 to 1715, headed 'An establishment then made by the Countie Lieutenants of the County of Devon of foot-soldiers and arms within the parish of Thurlestone as they stand charged to the militia of this said county according to an act of Parliament in that case made and provided.' Then follows a list of householders and their assessments, from which it appears that Thurlestone provided ten to eleven foot soldiers and one mounted man. I comforted myself about this by reflecting that in Thurlestone we had recently started a rifle club with about thirty-five members. At this time Lord Roberts and others were trying to rouse the country to the danger from Germany, but their warnings seemed to fall on deaf ears.

In the following year we were at war, holding the enemy desperately at bay while we were training our young men. Some of our riflemen qualified at once as marksmen and first-class shots, owing to the training that they had received. Some, alas! will never come home again. Our Roll of Honour will be found in the Appendix.

In the sanctuary of the church will be found a Russian icon, silver-gilt, of the Blessed Virgin and Child, presented to the church by the Choir in proud and affectionate memory of two of their number who laid down their lives for their country, Harold Ellis, organ-blower, and James Elliott, chorister. As I write, steps are being taken to erect a granite village cross, copied from what I conceive to have been the original design of the ancient cross at S. Zeal. It will stand upon the village green outside the churchyard to commemorate the men of the Parish who gave their lives for us during the Great War.

The items I have referred to in the churchwardens' accounts about the Parish armour and weapons are mixed up with others, some of an ecclesiastical, others of a general character between 1628 and 1636.

' Paid to an Irishman that was taken by a French man-of-war. . . .

Paid unto two Irishwomen that were prisoners in galleys, 6d.

Paid unto John Martyn for keeping the dogs out of the Church, 2s.

Paid for the ringers "cronenacion" day, 2s.

Paid for bread and wine at Lammes . . .

Paid to Mylcomb for trussing the great bell, 3s.

Paid for an hower glasse . . .'

This last was for timing the sermon. One is reminded of the story of the preacher who said, when the sand ran down in his hour-glass, 'My brethren, this is a deeply interesting subject; let us have another glass.' And he turned the hour-glass round again.

In the summer of 1898 a strong swarm of bees made their way from Thurlestone Hotel into the churchyard. Mr. Grose, our excellent churchwarden, pursued them and tried to hive them with every blandishment that he could think of; but these bees were determined to do something for the church restoration fund, and promptly disappeared into a small hole in the side of the church tower. This hole led into a much larger one—about five feet long—which had formerly held a beam of the scaffold by means of which the tower was built. In the autumn of 1899 the Rector discovered that by moving one small stone it was possible to get at the honey. Mr. Grose kindly came to the rescue and took it—not, perhaps, without some sad reflections upon the base way in which these bees had deserted him. With no small trouble to herself, Mrs. Grose ran it out and prepared it for sale. It brought in twenty-five shillings for the restoration fund.

Sir Courtenay Ilbert wrote the following lines about this incident in the visitors' book at the Thurlestone Hotel :

Out of the tower a treasure, sweetness out of the gloom.  
 Where in the foam-fretted chamber the great bells swing and  
     boom,  
 Where the seamen's signal echoes the sob and sigh of the seas,  
 With the shrill of the bat and the martlet mingles the murmur of  
     bees.

Bees in the tall grey tower have built them a hive and a home,  
 They have garnered from garden and heather the fragrance and  
     sweets of their comb ;  
 The gleam of their golden gleanings is bright in the crannied wall,  
 And the bell-ringers hear their humming as the bell-ropes rise and  
     fall.

Summer has fled with her flowers, the arish is bristly and bare,  
 And chill are the grey sea-rollers, and chill is the autumn air ;  
 The swallows have winged them seawards, and hushed is the  
     honey-bees' hum,  
 And the tower has yielded his treasure, his walls are empty and  
     dumb.

I may add in our defence that we destroyed the bees not  
 only because we wanted their honey, but because in hot,  
 dry weather they showed their dislike of people coming to  
 church. They were not 'on the side of the angels.'

The word 'arish' needs explanation : it means the plough  
 land after the corn has been cut and only the stubble  
 remains. An archdeacon once said to a Devonshire farmer,  
 'You ought to be very proud of your new Rector ; he is a  
 very learned man.' 'I don't think he knows very much,'  
 replied the farmer. 'Why not ?' asked the archdeacon.  
 "'Cos he don't know the difference between a wheat arish  
 and a barley arish,' replied the farmer with undisguised  
 contempt. And, indeed, if those who come to live in the  
 country will take an intelligent interest in their surroundings  
 they will find plenty to learn about the crops, the trees and  
 flowers, the animals, wild and domestic, the birds and the

fishes, to say nothing of the country folk themselves, and will appreciate 'the infinite variety of nature in the country above the restless monotony of the town.'

Sir Courtenay Ilbert was indulging in no poetic license when he sang of 'the shrill of the martlet' about the church tower. The martlets, or swifts, build every year in the belfry, and they may be seen in the summer flying round and round the tower at an incredible speed, bearing witness, so Shakespeare tells us, to the purity of our Thurlestone air.

This guest of summer,  
The temple-haunting martlet, does approve,  
By his lov'd mansionry, that the heaven's breath  
Smells wooingly here : no jutty, frieze, buttress,  
Nor coigne of 'vantage, but this bird hath made  
His pendent bed, and procreant cradle : where they  
Most breed and haunt, I have observ'd, the air  
Is delicate.

‘Macbeth,’ Act I, Scene VI.

I will conclude this chapter by quoting bodily an article written by Miss Helen Ilbert in a volume called ‘The Ring of Bells,’ published some years ago in aid of the Belfry Fund of South Milton Church ; only adding that the carved oak alluded to, which once formed part of the Rood-screen, and had been affixed to the pulpit, was transferred by my immediate predecessor to the High Altar. The date of the carving was thought by Mr. C. E. Keyser, a high authority, to be about 1500.

#### ‘SABBATH MEMORIES

‘Some time ago, when hunting for lost treasure in an old barn, I came across a pile of painted wood. I gazed at it, wondering where it came from, for it looked familiar, and then I noticed a piece with some pencil writing on it in a round, boyish hand :

' Sunday, August 5th—Sermon 25 minutes.

"	"	12th	"	30	"	(brats fidgety).
"	"	19th	"	40	"	(too long, very hot).
"	"	26th	"	30	"	(ditto, ditto).

' There were two or three more entries, almost illegible, but those I had deciphered were enough to show me what it was, and the tears rushed to my eyes and a smile to my lips as I recognised the wood as being part of one of the old high pews in the parish church, which were taken down a great many years ago, to be replaced by open seats ; and at a convenient corner of the pew, just by the book ledge, one of my schoolboy brothers had evidently kept a Sunday diary during the summer holidays, when, with the help of his new watch, no doubt, he had timed the sermon in impatience for the long, sultry afternoon service to come to an end so that he might be released and run down to the beach for his afternoon bathe. Afternoon service was a lengthy business, and coming, as it did, after Sunday School, we children did not love it. There were large congregations, for everybody came to church in those days ; the farmers all made it a rule to attend in the mornings, and, if they were musical, came in the afternoon as well with their womenkind, for that was the most musical service of the day. The cottagers all came, too, and they knew, if anything kept them at home, that "Passon" would be round next morning to know the reason why. The church was very plain, white-washed all over, granite pillars and all, and on the walls were large painted texts in wooden frames, the largest frame of all containing the names of the churchwardens who put them up ! Over the door was a painting of the lion and unicorn—an object of much interest to us children, for the pews were so high that unless we sat near the open door or secured a high hassock to stand on we could see little of

what was going on. There was a pulpit of fourteenth-century carved oak and some fine monuments in the east end, but the west end was all choked up with a big ugly gallery, supported on shaky wooden pillars. The choir sat in the gallery, and it used to creak and groan so loudly as they mounted to their places that we used to speculate how long it would be before it came down, and count up how many would be killed by its descent on their heads! However, the choristers were not alarmed at the prospect, though they were careful to put the fat farmer who played the big "bass vile" in the strongest place in the centre, and the other instrumentalists—the violins and hautboys and flute—grouped around him.

'The singers sat in front, the trebles and "carnters" (counter-tenors) on one side and the tenors and basses on the other. The clerk gave out the psalm or hymn, sometimes from his desk below the pulpit, but more often from the front of the gallery, as a more exalted position. He used to start to get there just before the end of the sermon, and gave his loud "Um-men" at the close from the other end of the church. Then he gave out the psalm or hymn (Tate and Brady), repeating the first verse in loud and sonorous tones, the instruments struck up, and the singers chimed in, with huge enjoyment of their own efforts, and lengthening out the syllables at the ends of the lines as much as their breath would allow. Bishop Kenn's Morning and Evening Hymns they always sang, and on great occasions anthems, also given out by the clerk, and before which there was much scraping and preparing of instruments and clearing of throats. One Sunday the clerk had given out the anthem, "Who is the King of Glory?" *Rapate*—"Who—Who—Who is the King of Glory?" and a loud whisper was heard from the gallery, 'Pass up the rosin, Jim, and us'll show 'em who's the King of Glory!"

'For the first part of the service, during the prayers and

psalms, the congregation faced the east end and the clergyman, but when the choir “ tun’d up ”—and the music began they all turned round and faced the gallery till it was over, when they composed themselves into corners for the sermon, the heads of the elders being all that was seen over the tops of the high pews, and when it was cold and draughty the bare heads of the men were occasionally sheltered under large pocket-handkerchiefs. The old clerk, who occupied an exalted position at his desk just below the pulpit, used to cover up his head in a red and white spotted handkerchief, knotted at the corners into what the children used to call a “ fool’s cap.” This he put on with much solemnity at the beginning of the sermon and took off again before the end, when he started for the gallery to give out the hymn. And the sexton, who had a bench at the bottom of the church from which he kept an eye on the schoolboys, used to shelter his head with a blue and white spotted one, under cover of which he occasionally took a nap. The sexton was an object of fearful fascination to us children. The boys were all seated on forms up the middle of the nave, and he was armed with a big stick with which to keep them in order, and sometimes, when they thought he was asleep, sweets and apples used to be passed down the line under cover of pocket-handkerchiefs, accompanied by nudges and giggles. But the old man was very wily, and slept with one eye open, and from my corner I used to see him stealing upon tiptoe behind the unconscious offenders, and then—“ whack”—down would come the stick on the boy’s head or shoulders. Even now after all these years I can remember the sound of those loud “ whacks,” and my anxiety as to whether the culprit would howl aloud and have to be taken out of church, or whether he would only blubber into his pocket-handkerchief.

‘ Before the sermon the clerk gave out the parish notices in loud and important tones. Once when the rector was

a young curate and had to take the duty in two neighbouring parishes, the clerk was heard to announce the facts thus : “Take notice—next marnin’ Parson —— will take the service in this here church and to S—— M—— Church in the arternoon ; and the Sunday arter he’ll take the service to S—— M—— Church in the marnin’ and in this here church in the arternoon, and so on to all eternity !”—that being his version of the word “alternately.”

‘The rector must often have been tried by odd sights from the reading-desk, and one I remember his telling us of.

‘There was one particular seat at the bottom of the church which was a bone of contention between two good women, each claiming it as her own. Every Sunday there was a race between them which should get there first, and one day the rector saw Mrs. A—— hurry in and sit down, flushed and breathless, but triumphant. In marched Mrs. B—— directly after her and sat down on her lap ! However, up she jumped again instantly, exclaiming, “Lawks a massy me—ha’ th’ got a pin !” and retreated indignantly before the conqueror.

‘There was a terrible tempest in the place when the rector held a parish meeting to arrange about reseating the church, the farmers rising as one man to protest against their comfortable boxes and corners being removed for open seats. This was the first parish in the neighbourhood to suggest such an innovation, and they did not at all appreciate the honour of being pioneers ! The meeting dissolved in uproar, and the people thought the matter had dropped, but that was not the case.

‘The rector was a determined man, and, having made up his mind as to what was the right thing to do, intended to carry it through, regardless of consequences, though it had to be done entirely at his own expense. So all through the winter months he and his devoted carpenter (a deaf man who knew how to keep a silent tongue in his head

when "Maister" desired it) worked away in the big barn, carving and planing and fitting, no one knowing what work was in progress till all was ready. Then, one fine Monday morning in the spring, a band of workmen arrived at the church with axes and hammers, and almost before the news got about that "summat was doin' up to chairch" the old high pews were all demolished and carted away and the new well-made open seats put in their places! It was all finished within the week, so there was no need to close the church for a single Sunday; but when the congregation arrived the next Sunday morning and found their boxes had disappeared then there was a hubbub! It was like disturbing a hornets' nest. Many of the men marched straight out of church again and held an indignation meeting in the churchyard, one farmer saying that "he hoped Old Nick would fly away with him if he ever set foot in the church again."

"Cri-massy!" said the old mason, overhearing the remark, "I hope he won't make no mistake, then, for my pew's next to his'n!"

'Another man was heard to say: "These new sates is clean against Scripter; why, don't the Bible tell us 'to go into thy closet and shut to the door,' and how is us to do that if there bean't no door to shut?"'

'I think it was the sense of equality, all the seats being exactly alike, and all free and open, that disturbed the people most, but the women and children appreciated the change from the first, and, after a time, all the cushions, and books, and stools were settled by their owners into places which they regarded as their own, and after one or two funerals (which, of course, no one thought of missing) had given the malcontents opportunities of coming back without remark, matters quieted down again, but it was never quite the same afterwards. "Restoration" had begun, and little by little the "old order" changed and gave

place to new ; by and by the choir dwindled away, the old instruments became dilapidated, the old voices cracked, and the singers left, and then ‘that there little harmonium’ was put up in the gallery, flanked by two lines of shrill-voiced school children, with some young men and maidens at the back. Hymns A. and M. (free copies) were distributed about the church, instead of the old psalm books, and the young choir were taught to chant the responses, instead of leaving them to the clerk, who at last retired in dudgeon, saying, “They’ll be singing the sermon next !”

Then the gallery itself was taken down, and the harmonium and choir removed to the east end of the church, and very gradually modern ways crept in. One “restoration” succeeded another ; even the hotly-disputed seats themselves became out of date and were replaced by chairs, and now I wonder what those old farmers would say could they see the richly-decorated church after its last and most thorough rebuilding and hear the rich-toned organ and melodious singing !

‘But the people have all changed, too ; that generation has passed away, and the present-day farmers do not make it an invariable custom to come to church on Sunday, nor do they notice whether their labourers come or not. It is no longer the “parish” church only, but strangers, in gay toilettes, fill it in the summer and talk patronisingly of our “quaint little village,” while the villagers themselves toil so hard to make money out of them whilst the season lasts that it exhausts their energies for the rest of the year. Motors and telegrams bring the big world very close, builders plant ugly villas round the cliffs, and it is all in vain for us old folk to rub our eyes and complain, “You have waked me too soon ; I must slumber again,” for alas ! we have become fashionable.’

Since the restoration of 1904, two of John Kensit’s ‘poor

preachers'—and very poor preachers they were—paid a visit to Thurlestone and denounced the 'popish furniture' in the church with much vehemence. They were well answered by an old and respected inhabitant, 'properly crippled up with the rheumatics,' who sat on his camp chair outside his cottage door and listened to their denunciations. 'Look here, mister,' he said, when one of them had finished, 'when our church was restored, us had a meeting, and us all went to it, and the Rector he showed us plans and told us just what he wanted to do, and us all agreed to it, and what's more us paid for it, too—you didn't give nothing—and us sent the plans up to the Bishop, and he agreed to it, and who be you, I should like to know, that you should come interfering in our Parish; if there's any fault to find in our Rector, us'll find it ourselves, us don't want you coming and telling us what to do.'

The moral of which loyal support is that when you want to make important alterations in a church it is well to obtain a faculty.

## CHAPTER III

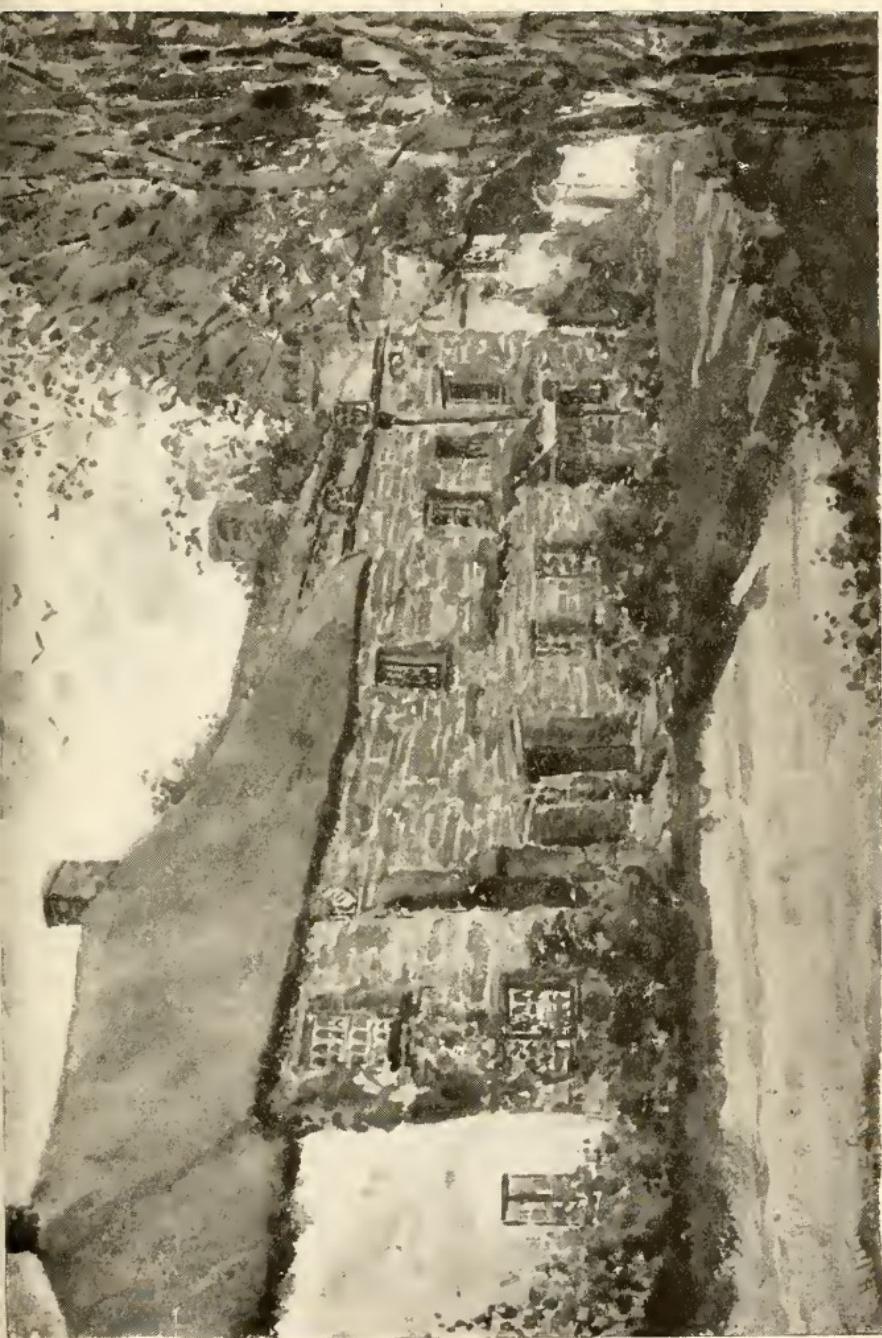
### THE CHURCH HOUSE

THE *Church House*, as its name suggests, was at first closely associated with the church itself. In mediæval times the social side of the Patronal Festival was frequently kept up in the churchyard, in which the fair was held, after the parishioners had attended the religious services in church. Sometimes the revelry penetrated into the church itself. This led to abuses, and in the fifteenth and sixteenth centuries it became common to build near the church a church house, where people could go and make merry without irreverence towards the House of God. Carew, in his ‘Survey of Cornwall,’ thus describes the parish festivities which took place in his day (1602) :

‘ For the church-ale, two young men of the parish are yearly chosen by their last foregoers to be wardens ; who, dividing the task, make collection among the parishioners of whatsoever provision it pleaseth them voluntarily to bestow. This they employ in brewing, baking, and other acates, against Whitsuntide : upon which holidays the neighbours meet at the Church House, and there merrily feed on their own victuals, each contributing some petty portion to the stock, which, by many smalls, groweth to a meetly greatness ; for there is entertained a kind of emulation between these wardens, who, by his graciousness in gathering, and good husbandry in expending, can best advance the church’s profit.

‘ Besides, the neighbour parishes at those times lovingly

THE CHURCH HOUSE





visit one another, and frankly spend their money together. The afternoons are consumed in such exercises as old and young folk (having leisure) do accustomably wear out the time withal. When the feast is ended, the wardens yield in their accounts to the parishioners ; and such money as exceedeth the disbursement is laid up in store, to defray any extraordinary charges arising in the parish, or imposed on them for the good of the Country or the Prince's service ; neither of which commonly gripe so much, but that somewhat still remaineth to cover the purse's bottom.'<sup>1</sup>

Another writer says (1585) : 'They repair their Churches and Chapels with the money ; they buy books for service, cups for the celebration of the Sacrament, surplices for Sir John and such other necessaries. And they maintain other extraordinary charges in their parishes besides. This is their order therein. Every town, parish, and village, some at one time of the year, some at another (but so that every one keep his proper day assigned and appropriate to itself, which they call their wake-day), useth to make great preparation and provision for good cheer : to the which all their friends and kinsfolk, far and near, are invited.'<sup>2</sup>

Another writer (J. Aubrey, Esq., 1714) says : 'In every Parish is (or was) a Church House, to which belonged spits, crocks, etc., utensils for dressing provision.

'There the housekeepers met and were merry and gave their charity. The young people were there too, and had dancing, bowling, shooting at butts, etc., the ancients sitting gravely by and looking on. All things were civil and without scandal. The church-ale is doubtless derived from the "Agapai" or love-feasts mentioned in the New Testament.'<sup>3</sup>

With regard to shooting at the butts we are reminded

<sup>1</sup> 'Hierurgia Anglicana,' Pt. III, p. 131.

<sup>2</sup> 'The Anatomie of Abuses,' 'Hierurgia Anglicana,' Pt. III, p. 130.

<sup>3</sup> 'Hierurgia Anglicana,' Pt. III, p. 132.

that soon after his accession (1461) Edward IV issued a decree that every Englishman should possess a bow of his own height with which he should practise on every holiday (and most holy days were holidays then) on penalty of losing ‘one halfpenny and some honour,’ and every parish therefore had a fixed practice ground called ‘the Butts.’ It would be well if we had some similar compulsion about rifle practice.

The origin of these convivial gatherings and feastings appears to go back to heathen times. St. Gregory, writing to St. Mellitus, advises that the heathen temples, if well built, shall not be destroyed but converted into churches, and ‘because they have been used to slaughter many oxen in the sacrifices of devils, on the day of the dedication or the nativities of the holy martyrs, whose relics are there deposited, they may build themselves huts of the boughs of trees about those churches and celebrate the solemnity with religious feasting, and no more offer beasts to the devil, but kill cattle to the praise of God in their eating, and return thanks to the giver of all things for their sustenance, to the end that, whilst some gratifications are outwardly permitted them, they may the more easily consent to the inward consolations of the Grace of God. For there is no doubt that it is impossible to efface everything at once from their obdurate minds.’<sup>1</sup>

The Puritans had a great dislike of these merry-makings, partly because they disliked all church festivals, and chiefly because these feasts were commonly held on a Sunday after Divine service, and they regarded this as ‘breaking the Sabbath.’ Their opposition to the ‘Book of Sports’ on the latter account is well known. The Bishop of Bath and Wells wrote a letter in 1633 to Archbishop Laud in answer to an inquiry instituted by the King into the complaints made by the Puritans against this use of the church houses.

<sup>1</sup> ‘St. Bede’s Ecclesiastical History,’ Book I., chap. 30.

This letter is preserved to us in a book called ‘Canterbury’s Doome,’ written by an ancestor of Mr. Prynne, who has restored our church.

The Bishop called together seventy-two of his clergy from all parts of his diocese and questioned them. ‘I find,’ he says, ‘by the several answers of threescore and twelve ministers, beneficed men, in whose parishes these Feasts are kept, as followeth. First, that they have been kept, not only this last year, but also for many years before, as long as they have lived in their several parishes, without any disorders. Secondly, that upon the Feast-days (which are for the most part everywhere upon Sundays) the Service of the Church hath been more solemnly performed, and the Church hath been better frequented, both in the forenoons and in the afternoons, than upon any Sunday in the year. Thirdly, that they have not known or heard of any disorders in the neighbouring towns, where the like Feasts are kept. Fourthly, that the people do very much desire the continuance of those Feasts. Lastly, that all these ministers are of opinion that it is fit and convenient these Feast-days should be continued, for a memorial of the dedications of their several churches, for the civilising of the people, for their lawful recreations, for the composing of differences by occasion of the meeting of friends, for the increase of love and unity, as being feasts of charity, for the relief of the poor, the richer sort keeping then in a manner open house, and for many other reasons.’ The Bishop adds: ‘Divers Churches here are dedicated to the Holy Trinity and they are kept upon Trinity Sunday; but almost all those Feasts which are kept in memory of the dedication of Churches unto Saints are kept upon some Sundays, either before or after the Saint’s-day; because (as I conceive) on the week-days the people have not had leisure to celebrate these Feasts. And I find that almost all the Feasts of Dedication are kept in the summer time, between Our Lady-

day and Michaelmas, because that time of year is most convenient for the meeting of friends from all places. In some places they have solemn sermons preached by divines of good note, and also Communions upon their Feast-days ; and in one place in this County the parish holds land by their Feast. I find also, that the people generally would by no means have these Feasts taken away. Moreover, I find that the chiefest cause of the dislike of these Feasts among the preciser sort (i.e. the Puritans) is because they are kept upon Sundays, which they never call but Sabbath-days, upon which they would have no manner of recreation, nay, neither roast nor sod.

‘ And some of the ministers who were with me have ingenuously confessed that if the people should not have their lawful recreations after Evening Prayer they would go either into tippling-houses, and there upon their ale-benches talk of matters of Church or State, or else into conventicles.’

The Bishop then goes on to say something about Church-ales, Clerk-ales, for the maintenance of the Parish Clerk, and Bid-ales, ‘ when an honest man decayed in his estate is set up again by the liberal benevolence and contribution of friends at a Feast.’ This is what we call nowadays a ‘ charity dinner.’

The Bishop’s letter seems to me good evidence that money was raised—not, as the Puritans said, ‘ by the sins of the people,’ but as the Bishop maintains—‘ by the benevolence of people at their honest sports and pastimes ; at which there hath not been observed so much disorder as is commonly at fairs and markets.’

However, the Puritan party, having put the King and the Archbishop to death, driven the clergy from their parishes, and made it a penal offence to use the Book of Common Prayer, put down also the observance of the dedication feasts at the church houses. Some, as at Churchstow and Stokenham, were turned into public-houses ; some, as

in Thurlestone, into dwelling-houses—and that brings us to the history of our own church house. We are singularly fortunate in possessing the original deeds relating to the building of this house, with a long succession of other deeds and documents relating to it, down to the present day. The most important of them were published in ‘Devon Notes and Queries,’ Vol. IV, p. 180, with illustrations.

On June 16, 1536, with the consent of the Bishop and patrons, Richard Yarde and Nicholas Ayssheforde, Richard Worth, the Rector of the parish, gave a piece of the glebe land of his Rectory, next door to the house where John Yeomane then lived, for the church house to be built upon. He also gave the trustees permission to place ladders, stones, and all other things, implements, and utensils necessary for the building of the house and for its repair upon his land, which adjoined it on the south and west sides. The trustees, David Stephyne, Robert Cornysshe, John Rogger, and John Birdewoode, in consideration of the gift and licence, agreed to keep an anniversary or obit, with a priest to pray for the good estate of the Rector and the Bishop and patrons while alive, and for their souls and for the souls of those belonging to them, and to render to the Rector and his successors on the Feast of All Saints yearly a pair of gloves and a copy of the deed upon the high altar of the church, with the power of entry and distress if this were not done.

These gloves and the deed have been laid by the churchwardens upon the high altar on All Saints’ Day continuously for more than 380 years, with the exception of the time of Mr. Ilbert’s incumbency. He was not told of it when he came, but found out about it later, and left a memorandum upon the subject in the Parish Chest.

The church house was built of stone and was roofed with slate, but part of it has since been covered with thatch. One of the buttresses of the original building still remains intact. Immediately above it is a figure of an angel holding a shield,

on which is sculptured the arms of the Aysshefords : ‘*Argent between two chevrons sable, three ashen keys proper.*’ This carving appears to have been placed in that position at a later time. In 1666 a new trust was created ; the church house, owing no doubt to suppression during the triumph of Puritanism, was no longer being used as a church house, but as a dwelling-house, or rather houses ; it was therefore provided that the new trustees were to take the rents and apply them to the ‘necessary reparation and sustentation of the Parish Church of Thurleston aforesaid, and also for and towards the better releiffe and mayntenance of the poore, aged, and indigent people as shall from tyme to tyme Inhabit and dwell within the said parish of Thurleston as in the discretion of the Trustees and of the Churchwardens shall be thought meet and convenient.’

The house has from time immemorial been administered by the churchwardens on behalf of their fellow-trustees, except when leases were granted. Some rooms in it have for some time past been let to aged parishioners who might otherwise have to seek the workhouse. The first charge upon it is for the repair of the Parish Church, but for twenty-five years past the Rector and churchwardens have forgone this claim, except in the year 1904, until the church house itself shall have been put into thoroughly good repair.

The house was rented for a time by the overseers of the poor as a Poorhouse. It was given up again when Kingsbridge Union Workhouse was built. A large table and a form, some pewter plates, now in the possession of the Parish Council, and a broken bedstead remained as monuments of this occupation. There is no ground belonging to the house beyond that upon which it actually stands. Gardens were not needed for a church house, but since it was turned into dwelling-houses the Rector has for a nominal rent granted the tenants the use of some garden ground on his glebe at the back of the building.

In the 'Terrier of the Glebe,' dated 1680, mention is made of 'four little gardens, taken out of a Field called ye Meadow-pke for w<sup>ch</sup> ye occupants pay one shilling a piece yearly to ye Rector. A Church House hereunto adjoyning stands upon ye Rectoury ground for w<sup>ch</sup> the pish pays a pair of Gloves yearly to ye Rectour.'

The dedication of Thurlestone Church had been forgotten. The payment of the gloves on All Saints' Day seemed to point, though not conclusively, to the church having been dedicated to God, as many other churches in the neighbourhood have been, in honour of all the Saints. The Bishop, therefore, in 1904, in rededicating the church after restoration, did so in honour of All Saints.

It is to be hoped that if ever the Trustees find themselves unable to maintain this venerable church house in repair they will not suffer it to become a ruin, but will hand it over to the Society for the Preservation of Ancient Buildings. It deserves to be kept standing, if only on account of the unique collection of deeds explaining the why and wherefore of its erection.

## CHAPTER IV

### THE PARISH

THE history of the Church of Thurlestone and that of the parish are so closely woven together that we cannot separate them if we would. But I propose in this chapter to speak rather of the social than of the ecclesiastical aspect of things. The parish of Thurlestone consists of a valley containing Buckland Park, Worthy, Clannacombe, East and West Buckland, and two slopes of two other valleys on the opposite sides of the hills which contain the Buckland valley. One of these slopes is bounded by the brook which joins the sea at Lea Foot, the other by the River Avon which runs out at Bantham. The former slope contains Whitley Farm, Court Parks, and Thurlestone Church Town, the latter Reynolds Park, North Upton, Upper and Lower Aunemouth, Aune Cross, and Bantham. The little stream which waters the Buckland valley runs out at Bantham also. The river is very picturesque and beautifully wooded in parts. There are creeks, especially at Stiddicombe, which are ideal for picnic parties. There is excellent bass fishing to be obtained in the mouth of the river, and pollack, chad, and mackerel afford good sport outside. The river abounds in trout, which, however, are not easy to catch, and must be fished for 'fine and far off.' Near the mouth of the river is a salmon pool, where good hauls of salmon are netted in the season.

The bar of the river is dangerous and must be treated with the greatest respect by those who cross it. At the



BANTHAM AND BURROW ISLAND



mouth of the river in Bigbury parish is an island which is joined to the mainland at low water by a strip of sand where 'two seas meet.' On this island, called Burr or Burrow Island, there is an ancient inn, and its summit is crowned by the ruins of a pleasure house where once stood a little chapel, dedicated to God in honour of St. Michael. Here the Vicar of Bigbury used to plead the Holy Sacrifice for those who go down in ships, and, so the late Preb. Hingeston-Randolph told me, there is an endowment provided for that purpose. But the chapel has long fallen into utter decay.

Camden preserves an old saying :

Where Avon's waters with the sea are mixed,  
There Michael on a rock is firmly fixed.

On the left bank of the mouth of the river is the 'Ham.'<sup>1</sup> Here amongst the sand dunes was formerly a stronghold. The midden was laid bare by the great storm of 1703, which destroyed the Eddystone Lighthouse. Roman pottery and relics of prehistoric times such as a stone axe, bone awls, the antlers of red deer, and split marrow bones were found. Mr. Jenkins has collected many relics there after storms have washed away part of the earthworks, amongst other things portions of the impression of the great Seal of Henry VIII, which must have been affixed to some document. This seems to bring the occupation of the stronghold down to a much later date than one would suppose probable. The spot was an ideal one for the occupation of marauders from the sea who wished to plunder the country inland, or for the occupation of the natives as a protection against such incursions.

The late Mr. William Davies, of Kingsbridge, in his address

<sup>1</sup> Ham is the common Saxon word for 'dwelling' and may have referred to this stronghold. (See 'Devon Notes and Queries, Vol. II, p. 21, illustrated.)

on ‘Ancient Kingsbridge,’ 1911, said, ‘In 1067 it is recorded in the Exeter copy of Domesday Book that a body of Irish marauders landed (at Thurlestone Sands or Bantham) and, marching through the country from there to Salcombe, laid waste the manors of Thurlestone, Huish, Galmpton, Bagdon, Alston, Ilton, Collaton, Sewer, and Portlemouth, re-embarking at Salcombe after doing untold mischief.’ The passage in the Domesday Book referred to is: ‘Haec novem predictæ mansiones sunt vastatæ per Irlandinos homines.’

This raid probably accounts for the fact that the value of the manor of Thurlestone had gone down when the Domesday survey was made, whereas the little holding of ‘unus miles’ being perhaps further inland had increased in value. Visitors to the island on foot must be careful not to be cut off by the incoming tide. A very stout lady who had been thus cut off was once being carried by a fisherman through the water along the spit of sand. When he got half-way across he groaned and said, ‘Marm, the heft of you is overpowering,’ and set her down in the water to wade the rest of the distance.

The bathing at Bantham anywhere near the mouth of the river is very dangerous and on Broad Sands, but elsewhere it is safe. The strongest swimmer is liable to be drowned at the above places in certain states of the tide.

Great quantities of pilchards were caught off this coast in former days; the poor people used to buy them, salt them, and almost live upon them in the winter. So abundant were they that they were sometimes used for manure. A farmer, however, whose ducks had been waxing fat upon a heap of such rotting pilchards found that the birds tasted ‘uncommon fishy.’ Now they have disappeared, and the building opposite the island where the fish were cured to send across to France is disused. The boats, I am told, which took the fish across the channel used to bring back

smuggled spirits and Delft ware. Mrs. Davies tells me that she has a plate which was given to her by an old woman whose husband was reported to be one of the smugglers.

Thurlestone is above all a seaside parish with a number of little beaches separated from one another by jagged rocks running out to sea. A farmer who had been on a visit up the country told me he did not think much of the place where he had been. ‘The first day we went for a walk up the new road and the next day we went for a walk down the old road, and then it was all finished.’ At Thurlestone you could have a picnic in entirely different surroundings on every day in the week.

Golfers, as they go from hole to hole on the links at Lea Foot, obtain fresh and lovely views of the wild, rocky, and picturesque coast.

Moreover, there are delightful excursions to be made in the neighbourhood, to the moor, or to Dartmouth by steamer down the Dart, returning by the motor omnibus, which has supplanted the old coach, through Slapton, Torgross, and Stokenham to Kingsbridge.

The coast abounded in wrecks until the Eddystone Lighthouse was erected to warn ships away, and the wreckers often gathered in a fine harvest—especially before the coast-guard came to interfere with what the people regarded as their rights. I remember being much amused, when I first came here, at hearing of the plea put in for me by a churchman at the Sloop Inn, when I was being severely criticised for my attitude upon this subject. ‘You must not be too hard,’ it was said, ‘upon the new Rector: he has never been in a wrecking parish before !’

In 1588, one of the hospital ships attached to the Spanish Armada, called ‘St. Peter the Great,’ was wrecked near Hope Cove. It was from this ship that the oak beams and rafters in the hall of the Thurlestone Hotel were taken.

In the ‘Guide to Salcombe and Neighbourhood,’ by Mr. James Fairweather, the following description is given :

‘ She had outlived many of the storms that had wrought much havoc and destruction to some of the larger and more important vessels of the fleet, and had apparently made the entire circuit of our islands. She was over 500 tons burthen—a large ship for those days—and, being a hospital ship, was laden with drugs and medical stores. When she left Spain she was in charge of thirty mariners, having also one hundred soldiers, and fifty persons attached to the hospital, on board. The adverse winds and circumstances they had met with, together with disappointed hopes and expectations, had thoroughly dispirited the crew, and in the month of November, 1588, the ship was driven on to the rocks near Hope Cove, and she soon became a total wreck. Of the 180 persons on board when she started from Spain only 140 were saved from the wreck, the remainder having either died during the voyage or were drowned at the time of the casualty. The people of adjacent villages were soon on the spot, and so vigorously did they set to work in plundering both ship and crew that they secured all the plate and treasure, and even the seamen’s chests were not secure against the raids of these greedy wreckers. Mr. George Cary, a Deputy-Lieutenant of the county, heard of the wreck at Plymouth and at once proceeded to the scene of the disaster, and on his arrival found the hull full of water, shortly after breaking to pieces, and the drugs and “potecary stuff,” of 6000 ducats value, nearly all spoiled by the sea-water. The ordnance, however, was saved. A few years ago several Armada coins, evidently belonging to those on board this ship, were found on the sands at Hope. The coins were about the size of a florin, and on one side was a Maltese cross, whilst on the other could be deciphered the Spanish arms surmounted with the royal crown, and on some

the name of Philip could be made out. Most of the coins were very much worn by the action of the sea-water.

'The whole of the crew were taken prisoners, and 120 of them were located in one house, being supplied with all necessary food, whilst twenty of the officers were disposed of as follows : ten of them were sent into Kingsbridge ; the apothecary and surgeon were taken charge of by Mr. Cary himself at his residence at Cockington ; and eight were sent to Ilton Castle, in charge of Sir William Courtenay. The whole were guarded night and day, and Mr. Cary assigned to each prisoner one penny per day out of his private means until the pleasure of Her Majesty's Privy Council was made known. With the exception of the two with Mr. Cary, the prisoners were left in charge of Anthony Ashley, Clerk of the Council, who took up his abode at Ilton Castle with Sir William Courtenay. It would appear that orders were first given for the prisoners to be executed but this order was countermanded.'

At a later date a foreign ship went upon the rocks, and the inhabitants of the villages were soon aboard. Having found there a Roman Catholic priest, they concluded he was a Jesuit, come as in Elizabeth's time to conspire against the government of the country, so they locked him up in the cabin and sent for the Malborough dogs—that is the local pack of hounds—to hunt him about the country, this being a form of insult offered in former days to unpopular people. The unfortunate man was saved from this outrage by the intervention of the local gentry.

In 1772 the 'Chantiloupe,' a fine vessel from the West Indies, was wrecked, and the eager wreckers assembled on Thurlestone Sands. Amongst the passengers was a lady, Mrs. Burke, related to the great parliamentary orator, Edmund Burke. She put on all her jewellery and valuables, no doubt with a view to saving them. She came ashore alive, but half drowned. Seeing such a rich prize, the wreckers

fought over her, tore the ear-rings out of her ears, and cut off her swollen fingers to secure her rings, and thus did her to death. It is said that they did not realise that she was alive until they saw the blood run out of her fingers. They buried her mutilated body in the sand, but it was dug up soon after by a dog belonging to Jan Whiddon's father. A Mrs. Ilbert, then living in the dower-house of Horsewell House, South Milton, had the body buried in a Christian manner. It is said that Edmund Burke came down to inquire about his relative, and stayed, Miss Helen Ilbert tells me, at Bowring-leigh, but no one would give any information to a 'foreigner' against their own people. It was well known, however, in the neighbourhood who did it, and their surnames are remembered to this day. The three men who were 'in it' all came, it is said, to a bad end within the year : one hanged himself in an outhouse, another went mad, ran into the sea and was drowned, and the third was killed in an accident.

In 1703 a book was written by Henry Hingeston (1668–1724), a Quaker, and a merchant at Kingsbridge, called 'A Dreadful Alarm upon the Clouds of Heaven mixed with Love,' which the late Mr. Hurrell, of the Manor House, Kingsbridge, kindly lent me. The first part of this strange book is 'An Address to England, containing sundry Warnings and Admonitions to the Inhabitants thereof . . . more particularly to those of the Town of Kingsbridge, in Devon (the place of my Nativity and Abode), and parts adjacent.' He has a chapter on 'Wrack.'

'I have also,' he says, 'been deeply *Affected* to see and feel how sweet the Report of a *Shipwrack* is to the Inhabitants of this Country, as well Professors as Profane ; and what running there is on such *Occasions*, all other business thrown aside, and away to Wrack. . . . Hearken a little : Suppose you were Cast away in a *strange country*, having much to do to save your Lives, but however you come safe

ashore, and are in some Capacity of saving most, if not all *your Goods*, by some small assistance ; but at the same time, to prevent you from that, down comes a parcel of *Fellows* on you, that instead of Helping of you, take away all, and *compassionate* you no more than Dogs, nay, if you have sav'd anything, they'll be forward to take it from you ; but when they cannot do that, you being driven of Necessity to sell, they'll scarce give half, perhaps not a quarter its value. Pray what would you say of those folks ? Well then, pray look home and examine the constitution of this Country ; have you not done as bad as all this ? *I conclude you cannot say no*, except against your *Knowledge*. Nay, have you not done much worse ? *I say you have*. Remember the Broad-Cloth Slupe stranded in *Bigbury Bay*, Richly laden.'

One wonders if the old gentleman had lost some merchandise of his own in this way to make him so emphatic. It is only fair to say that the learned Cornish historian, Polwhele, issued a public challenge to anyone to prove the truth of the popular stories concerning people on the coast luring ships to their destruction with false lights. No one came forward to substantiate anything of the kind. We have no traditions of any such cruelty here that I have heard of. Nevertheless, such stories could not have been simply invented, otherwise the Admiralty Court of the Courtenays would scarcely have issued the following regulation : 'If anyone should have a lanthorne or make a light in order to subject them in danger of shipwreck (if no harm happen) yet it is felony.' The Courtenays, as lords of the manor, had the right to unclaimed wreckage along the coast from Bantham to Dartmouth Castle. This, as we shall see, was not one of the Royal rights enjoyed by the lords of the manor in 1284, but it was granted by King Edward III to John de Chevereston by charter on October 12, 1340, and passed from him to the Courtenays.

The Earls of Devon still possess this right, although now

they share it equally with the Government. In old days it must have been valuable, but now it brings in to the earl only about ten shillings a year. During the war it was, as may be well understood, more remunerative, owing to the large number of vessels which were blown up by German mines and torpedoes.

I quote the following from a paper read by the late Mr. A. W. Hurrell, B.A., before the Devonshire Association at Paignton July, 1878 : ‘ Lord Devon’s ancestors held on the occasion of any wreck, or at certain periods, Admiralty courts at the various villages on the sea-coast within the manors over which they claimed royalty, and set down a code of laws, the breaking of which involved certain punishments. I will read one of these charges.

#### A CHARGE IN A COURT OF ADMIRALTY

‘ What is inquirable in this Court is as follows : This Court is a Royal privilege granted from the Crown to the subject.

‘ Wherein are inquirable all matters relating to the seas as wreck, which are three sorts—as “ *Flotsam*,” “ *Jetsam*,” and “ *Lagan*. ”

‘ “ *Flotsam* ” is when a ship sinks, and the goods that swim.

‘ “ *Jetsam*, ” when a ship is in danger, and the goods are cast into the sea to lighten the ship.

‘ And “ *Lagan* ” is when the ship is in danger that they cast out the heavier goods into the sea to lighten the ship, and put a buoy or a light thing that swims to take it up again—if they are saved, and find it again.

‘ Whosoever finds any wrecked goods ought to carry it to the chief inhabitants of the town or place next to where it was found, and there to remain until a claim be made to it, either by any person saved alive belonging to the ship, or their wives, children, or executors, owner, merchant, or such a good title to the land.

‘ And if no claim be made within a year and a day, then it must be delivered to the Admiral, or such as hath the Royal privilege of the Royalty, paying reasonable for their trouble for salvage.

‘ If any man or living thing escape to shore alive, it is no wreck.

‘ If any one should have a lanthorne or make a light in order to subject them in danger of shipwreck (if no harm happen), yet it is felony.

‘ If any one convey secretly any of the goods, if it be the value of a nail, it is felony. Wrecked goods do not pay customs.

‘ If any cast out any ballast from any ship or boat within the port of Salcombe contrary to the statute forfeits 3s. 4d. (and by an order formerly made in this Court). If it be let lie there forty-eight hours, shall forfeit 4os.

‘ If any one fineth another out of this Court, if it be here determinable, forfeits 4os.

‘ If any one doth labour within this Royalty between sun and sun on the Sabbath-day forfeits 4os.

‘ If any one ashore salt pilchards, and suffer the guts to be thrown or go into the salt water forfeits for each offence 3s. 4d.

‘ If any one launch any boat within this Royalty on a Sunday before midnight forfeits 4os.

‘ If any one forceably takes another’s hale (haul), or disturb him therein, forfeits 4os.’

About one hundred and fifty years ago wrecks were exceedingly numerous, as proved by the Court Rolls of this Admiralty Court. At that time, on a south-west gale, wreckers were always on the alert, and wrecks frequently occurred. I will conclude my paper by reading you the copy of a letter from Mr. George Taylor, dated 16th January, 1753, to the Hon. Sir William Courtenay, Bart., to show you

to what an extent wreckers carried on their depredations about a century since :

‘Totnes, 16th January, 1753.

‘HONOURED SIR,—I hope you, my lady and family, had a safe journey to Town, after such bad weather, as probably you had on your road.

‘I’m to acquaint you that last Wednesday night, about ten, a Hamburg-Dutch galliott, burden about one hundred tons, laden with wine, brandy, coffee, indigo, and one bale of saffron, bound from Zante to Hamburgh, was stranded on Thurlestone sands, within the precincts of your Royalty. Thursday morn I went thither to do what lay in my power to prevent the country from plundering her and to save the cargo, and have the plesaure to let your honour know that more than three parts of four is so done. The lost cable and anchor I’ve secured (as usual) for your use ; but as to what share of the salvage (extracted from the expenses of saving) is due to you I’m at a loss to judge at, especially as the ship is not broke to pieces by the waves, and the master and men all saved, and not deemed wreck.

‘As your Honour is in Town you may advise what is most proper to be done by me for your interest. The Custom House officers of Plymouth, Dartmouth, and Salcombe all assisted in saving the goods. The cargo is valued at about £3000. A great part of the goods are in the custody of Mr. Adams and others of your tenants. A great part of the goods were saved Thursday and Friday from being plundered by my being there, on account of my acquaintance and knowing most of the persons then there ; but Saturday evening there were not less than ten thousand people who came from remote parts in order to plunder the remainder of the cargo, which they had certainly done if the Plymouth official had not ordered a party of soldiers to attend, who opportunely came just as the mob was about to make a disturbance ; by accident one of the ringleaders

THURLESTONE SANDS IN A STORM  
“Brave every shock, like Thurlestone Rock”





was killed, he being drunk and falling upon one of the soldier's bayonets fixed on the gun. This and other circumstances gave a damp to the rest of the rioters ; and more goods have been saved out of this vessel than all the ships that have been stranded for fifty years past.

‘ I am, your Honour’s most faithful servant,  
‘ GEO. TAYLOR.’

‘ P.S.—I’m but just come home weary and tired, wet every day into the skin, but helping the distressed makes an atonement.’

In the charge quoted above it will be noticed that it is laid down : ‘ If any man or living thing escape to shore alive, it is no wreck.’ This may account for the cruelty of the wreckers in allowing shipwrecked people to drown rather than assist them ashore. There was also a superstition that if you saved a drowning person he was sure to bring you ill-luck. There was only one survivor from the ‘ Chantiloupe ’ and he was saved by a farmer of the name of Hannaford.

Nothing can exceed the kindness and sympathy of the parishioners in the present day towards shipwrecked people.

In the summer of 1803 the volunteer artillery, encamped on Malborough Down, amused themselves by firing at Thurlestone Rock ; whether they succeeded in hitting it or not history does not relate, but they do not appear to have done it any serious damage.

It is said that on one occasion Turner, the great landscape painter, paid a visit to Burr Island in heavy weather and made notes and sketches of the bay. It is believed by some that his famous picture in the National Gallery, ‘ The Revenge of Polyphemus,’ is a reminiscence of Bigbury Bay, with the blinded giant casting rocks from the hill above Bolt Tail upon the ship of Ulysses tossing upon the waves near the Thurlestone Rock.

Smuggling in former days was even more profitable than wrecking. The latter was an occasional godsend, the former a steady business, in which people of every class had a hand. ‘Wages was low in those days,’ said a venerable patriarch to me who died in 1900 at the age of ninety-one, ‘but them was good times for the working classes. Many and many a time I have carried up a ladder as many as fifty barrels of spirits on a dark night, and hid them on the top of the roof of the church porch behind the battlements. Us always kept the tower door locked them times, lest anyone should go up and look down over.’

The parson used to have a keg left somewhere handy for him in return for this convenience, and great was the surprise of the smugglers when Mr. Ilbert, on coming to the parish as Rector in 1839, indignantly refused to accept it.

The kegs were often roped together and sunk between the shore and the ebb rocks, to be fished up at convenient times and taken inland on pack-horses. I must mention in passing that there is a submarine forest there, and I have seen portions of branches of oak trees collected at exceptionally low tides. They were like bog oak.

Salt paid a duty at that time and was bought from the smugglers by thrifty housewives. A woman called Mrs. Hingstone was coming up from Lea Foot one day, clasping to her bosom a long block of salt, dressed as a long-clothes baby. She was overtaken by the preventive officer on his horse, who remarked: ‘That is a very quiet baby of yours, Mrs. Hingstone.’ She thought she was discovered, but replied as calmly as she could: ‘Ees fy; he gives me no trouble at all.’

Kegs were often landed at Bantham and brought up in carts covered over with seaweed. A favourite hiding-place for them was Whiddon’s blacksmith’s shop, where the house known as ‘Whiddon’s’ now stands. There was a trap-door in the ceiling up into the cock-loft over each of the two

forges. These doors, being rapidly grimed with smoke from the forges, and being very well fitted, showed no signs of their existence. I have been told that the tiny little peep-holes in the village street in some of the bedrooms of the Bantham cottages were made so that the inmates might be given a call at night from outside when there was smuggling work to be done.

On one occasion when a man was thatching the old Pound House of Buckland Farm there arose a sudden need to hide some smuggled goods from a zealous preventive officer. They were hastily thrust into the cock-loft and thatched right in.

Richard Sheriff of this farm was one who invested capital in the smuggling trade. His grandson Harry told me that a man called Nat Cleverly was captain of a big fishing boat which ran smuggled goods across from France. Once he was staying at the old Buckland Farm, since burnt down, with the Sheriffs, when the Preventive men were seen coming by John Sheriff the cobbler (no relation to the farmer). He snatched up a pair of boots, as a pretence for visiting the farm-house, and brought the news. Nat was accordingly hidden under the bed-tie, and though the Preventive men searched the room for him, they did not find him. But he had to give himself up a few days afterwards as they kept such a strict watch that he found it impossible to leave the parish.

Once when some men had been landing a cargo of kegs at Lea Foot their footmarks remained to show what they had been about, so a farmer drove a flock of sheep up and down the sands to trample out the men's footmarks.

Tom Hingston tells me that his father and another man, when the Moores lived at Aunemouth, had a cave under the barn door and kept kegs of smuggled spirits there. Someone informed the Preventive man that there were six kegs there. He ordered the smugglers to bring out whatever they had.

They brought out five kegs and said that was all. He sniffed about a bit and said, 'I think I can smell one more,' and out it had to come.

Two Thurlestone men were going over Aveton Gifford bridge on one occasion carrying a keg apiece by means of ropes over their shoulders when they saw the Preventive man coming. So they put the kegs over the side of the bridge, sat upon the ropes and 'enjoyed the scenery,' until the Preventive man had gone by. Truly the people of Thurlestone do not seem to be unresourceful.

A token has recently been dug up by Mr. John Henson in his garden, having on the obverse a sloop with the inscription, The Sloop Inn, Bantham, and on the reverse 1½d. These tokens were given as prizes at the inn to those who won at the game of skittles, and could be exchanged for three-ha'p'orth of ale. A new sign has been painted for the inn by the artist who invented camouflage for ships during the war. On the one side is a sloop in full sail surrounded with chequers, on the other side a sloop in the distance bordered with camouflage decoration. As a gentleman observed, it looks like the one when you go in and the other when you come out. A boy or a man with a patch on the seat of his trousers is always hailed as a Bantham man. The idea is that he has worn out the seat of his trousers with sitting on the inn benches. Bantham people themselves, however, are apt to explain it by saying that it comes of rowing about in boats.

A halfpenny of the reign of Charles II was found under the floor of the church in 1904. The superscription 'Carolus a Carolo' meant that the time of the Commonwealth was a time of usurpation. The unhappy Arabella Stuart sat as a model for the figure of Britannia on the reverse.

Twenty years ago there were many quaint beliefs still lingering among the old people. Amongst these was a

belief in witchcraft and charms and pixies. A woman at Bantham had a charm for stopping bleeding, in which many firmly believed. It had to be handed down from a woman to a man, and from a man to a woman. An old man told me that a cart-horse of which he was in charge fell down just outside the Sloop Inn and was bleeding to death. He left the horse and ran in to this woman and told her of his trouble. She 'said the prayer' and told him to go back and he would find the horse had stopped bleeding. He went back, and, sure enough, so it had.

This woman offered to teach the charm to H. L. Jenkins, Esq., of Clannacombe, but he did not think it right to encourage superstition, and it is thought to have died with her.

The Bishop of Marlborough, Dr. Earle, told me that his curate, the Rev. Robert Hole, saw the following charm to stop blood used successfully on a man called James Pierce by Betty Edgecombe, the white witch of Malborough and West Alvington. It is not improbably the same as the 'prayer' used at Bantham :

Christ was born in Bethlehem.  
The water ran wild in the wood ;  
He spake the Word and it stood,  
And so will James Pierce's blood,  
In the Name of the Father, and of  
the Son, and of the Holy Ghost. Amen.

An old woman at Bantham, since dead, referred me to Ezekiel xvi, 6, as a charm for the same purpose. The words are : 'When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live ; yea, I said unto thee when thou wast in thy blood, Live.'

Mr. Harry Sheriff showed me a paper upon which was written this charm for stopping blood :

Christ was baptized in the river of Jordan.  
 Even as the water being still,  
 So let thy blood be still,  
 In the Name of the Father,  
 And of the Son, and of the Holy Ghost. Amen.

Also the following—‘A prayer to prevent a thorn from causing ones flesh from (*sic*) festering.’

Our Saviour Christ was pricked by a thorn,  
 It neither rinkled nor festered,  
 Nor neither shall thine.  
 In the Name of the Father, and of the Son,  
 And of the Holy Ghost. Amen.

Mr. Sherriff also told me that when he was a boy and seed corn had been dressed with copperas, three signs were made with a stick upon the corn, a cross to keep the devil away, a heart to keep the witch away, and a horseshoe for good luck. The practice of signing the seed corn with the sign of the cross still survives as a means of invoking God’s blessing upon it, and is to be commended.

Another charm was communicated to me for prickles, thorns, burns, and scalds :

As I walked over the Mount of Olives, there I met my Saviour.  
 He said : ‘ My ointment is black, and therefore thorns nor thistles  
 shall neither wrinkle nor rot.  
 In the Name of the Father, and of the Son,  
 and of the Holy Ghost. Amen.

Here is a charm for toothache which, if generally successful, would ruin the dentists :

A black tooth and a blue tooth ;  
 Pray, God Almighty,  
 Send me a new tooth.

A sty in the eye is cured by striking it three times across with a widow's ring or the tail of a tom-cat. An old blind woman formerly living here told me that she had been cured by a white witch of the 'King's evil' (scrofula, a skin disease), after physicians had been in vain. She was to pay ten shillings if cured, but 'no cure no pay.' She had to give the witch the first bread-plaster she applied. The plaster was put in the churchyard. As it rotted away there the disease left her, but came back again in later years. I have been confidently told that the best way of curing my children of whooping-cough is to find a bramble growing out from the hedge, the end of which has been ploughed into the field and taken root, so that the bramble forms an arch with a root at each end. Lead the child three times through this arch, 'the way of the sun,' and the cough will soon leave it.

I have been told of charms for warts. Touch each of the warts with the blade of a knife, 'the way of the sun,' and then, unbeknown to anyone, cut a corresponding number of notches upon a living blackthorn. Or touch each of the warts, 'the way of the sun,' with a straw, and place the straw in a dung-heap, where it will rot quickly. As the straw rots the warts will disappear.

There was recently a man who used to come out 'travelling' in a pony-cart. People used to complain to him of warts. He would ask which hand it was, and how many there were. On learning this he would say, 'They will be gone by such a day,' and, sure enough, I am told, they always were.

A clerical neighbour of mine told me that when his pig was ill he told the boy who had charge of it to fetch the veterinary surgeon. 'That won't be any use, master,' he replied; 'old Mother So-and-so has overlooked it because she has a spite against my mother and wants to get me into trouble. The pig is bound to die.' Happily, however,

under skilled treatment the pig recovered and ‘lived to be killed.’ These beliefs would seem not very harmful if it were not for the sad results to which they sometimes led.

Cruel suspicion was sometimes cast by white witches upon innocent people who were supposed to have overlooked some ailing person, and I knew a woman once who, on the advice of the white witch of Exeter, had roasted a black cock before a slow fire alive in the belief that this torture would relieve her rheumatism. The cries, I am told, of the bird were terrible to hear, but the woman’s rheumatism became no better.

The white witch was a man ; the word ‘wizard’ does not appear to be used here for a male vendor of charms.

My eldest son, when a boy, discovered that the boys of Thurlestone were accustomed to adjure one another not to reveal a secret, such as the existence of a rare bird’s nest, by a solemn oath, handed down by tradition, called ‘spitting your death.’ A boy who had made a promise was asked : ‘Will you spit your death upon it ?’ At this he crossed his forefingers and repeated the promise, after which he spat upon the ground.

I expect this is a corrupt form of swearing upon the Holy Cross, as is still done in like manner by the peasants of Ireland. The spitting I imagine to be a symbol of the sudden extinction of one who is vile enough to break his oath. A boy who breaks this oath is regarded as a contemptible fellow, unworthy of any credence.

As for pixies, mischievous tribe of fairies, we are bound to believe in them, for does not tradition tell us that it was intended to build the church upon some level ground at Clannacombe Head, but that three nights running the pixies removed the materials that had been brought thither to the present site, and so it was built there, for it seemed that it had to be ? No doubt the pixies foresaw that seven hundred years later a prosperous watering-place, with hotels

and golf-links, would arise around the site, and they wanted the church conveniently situated for visitors.

Have we not had also in the parish quite recently three aged men who in their younger days were pixy-led? Did not one of them tramp round and round a field near Challaborough twenty times, properly mazed, trying to find the gate, but unable to do so?

If you don't believe in pixies, how do you account for the church standing where it does, instead of up at Clannacombe Head?

There may be some foundation in fact for this story. There was apparently at one time, perhaps before the church was built, a chapel in Chapel Park. The fence adjoining the road is built up of stones that look as though they had been taken out of some building.

There are many rare birds to be seen at times. The ravens build along the cliffs. I was once able to lead my old Harrow housemaster, Mr. R. Bosworth Smith, a rare lover of birds, to a spot where, lying upon the edge of the cliff, our faces were about two yards only from a pair of young ravens sunning themselves on a ledge by the side of their nest. Those who have read his charming book, 'Bird Life and Bird Lore,' will realize what a joy this was to him. I was also able to show him, what he had never seen before, a barn-owl's nest on the ground.

I have seen as many as six common buzzards wheeling round and round in the air at one time, and once I saw a peregrine falcon enter Oxenham Plantation. A pair is said to breed on the cliffs near Bolt Head. A pair of hoopoes during Mr. Ilbert's incumbency appeared several years running upon the Rectory lawn.

In the summer of 1908 Mr. Lewis Ilbert assured me he had seen a pair of long-tailed ducks off Burrow Island. As these breed only in arctic regions I thought he must have seen pintails and made a mistake; but though I showed

him pictures of both he was quite positive they were long-tailed ducks, detained, perhaps, by one of them having been wounded.

A few years ago there was a pair of golden orioles at Slapton. My eldest son saw a spoonbill flying over Home-field, and a flamingo, which must have escaped from captivity, after enjoying itself for a short time on Kingsbridge estuary, was shot by some wretched gunner.

In September one may sometimes see turtle-doves dusting themselves in the road. Once at East Buckland I saw a ring-ousel. It was by the river, near Bantham, that Colonel Montagu first discovered Montagu's Harrier, and distinguished it from the hen-harrier.

Owls, those great benefactors of the farmer, abound, especially brown or tawny owls. They love the trees round the Rectory. I once saw a family of six of them together in the Rectory meadow. Shags, cormorants, herring-gulls, lesser blackback gulls, and occasionally the kittiwake breed on Burrow Island. The nightjar breeds on the Ham.

The people here have a saying :

When you hear the raven's cry  
'Tis a sign of death close by,

and for a raven, or still worse, a pair of ravens, to fly croaking over the village is regarded by some as terribly ominous. When someone has been very ill and is getting better people will remark hopefully, 'He'll cheat the ravens this time.'

Herons nest in the woods by the river, up and down which fly the dipper, or water-ouzel, and that lovely gem-like bird, the kingfisher, flashing as he goes by alternately as a sapphire and as a ruby. The dipper generally nests under the bridges.

In South Devon many sub-tropical trees, shrubs, and

plants will flourish out of doors, especially if they are given a little protection. Geraniums and arum lilies will stand through the winter, and under very favourable conditions cineraria. As I write on March 13th the melianthus major is in flower, showing five noble spikes with more, I think, to follow.

Some years ago the Rev. William H. Wilkinson, then Vicar of South Milton, found amongst some seedlings that he had raised from a penny packet one which was of a totally different kind, and which grew into a tree, covered with white flowers from Christmas until Easter. He sent a twig of it to Kew, and was informed that it was the *Genista prolifera*, which grows in the Canary Islands, but was too tender to grow in this country. No seedsman at that time imported the seed, but now it is obtainable, and many of these beautiful trees are to be found in our gardens at Thurlestone. They are like laburnums, with white flowers. The soil and climate are so genial that if you leave your umbrella sticking in the ground overnight you will find it rooted and sprouting in the morning !

No account of the parish would be complete without saying something about the school. It was founded by the Rev. P. A. Ilbert in 1842. He could only find one well-to-do parishioner, Mr. Osborn Mordaunt, to subscribe to it. Employers of labour considered it a mistake to educate the labouring class ; as an aged farmer (now dead) once said to me : ‘When they had no education we had the pick of them to work for us on the farms ; now the best of them, boys and girls, go away and better themselves, and we have to take what is left.’

In 1870 the Government stepped in and began to take up seriously elementary education, and people have forgotten how the Church struggled in those earlier days to educate the poor.

Many and many a man, and many and many a woman,

now well-up in the world, owe their prosperity to the education which they received in that little thatched school, since abandoned for a more modern but less picturesque building higher up the hill; and still more to the sympathetic help of their dear old Rector, who was never so pleased as when he could forward the interests of any of his poor parishioners. ‘Mr. Ilbert, he was a very kind gentleman,’ is what they all say of him concerning whom it is truly recorded upon his monumental tablet in the chancel that for fifty-five years he lived among and for his parishioners. The little tablet that he put up in that thatched school, with the date 1842, and the prayer ‘Deus faveat’ (‘May God prosper it’), has been removed to the new school, carrying with it, I trust, some of the blessing that rested upon that early struggle to train up in knowledge and in the love of God the children of the poor.

It is to be regretted that with the advance of education, however, and the influx of visitors, many quaint beliefs and interesting customs are dying out, and above all the beautiful West Saxon dialect, so musical and so expressive, is dying too. Our late Bishop (Robertson) used to say ‘Our Devonshire dialect is the purest form of West Saxon that survives.’

Charles Kingsley said: ‘You must not despise their accent, for it is the remains of a purer and nobler dialect than our own.’

In the ‘Report of the Devonshire Association,’ 1880, Vol. XII, p. 285, Mr. F. T. Elworthy, member of the council of the Philological Society, speaks as follows:

‘The Devonshire dialect is the survival of the form of speech spoken by that great West Countryman King Alfred, and in his day it was the polite, the courtly, the only recognised literary, in fact the standard of, speech. The language of Alfred was the only written form of English until about 1100, except for some Northumbrian writers, such as Bede

and Cædmon in the seventh century. Their dialect was no longer written in Alfred's time, 150 years later. The Norman Conquest brought about the change.'

So let no one speaking Cockney-English come down to Devon and laugh at the peasants and their strange talk. Many of them are descended from some of the most ancient families of repute in England, and their language is no less distinguished.

The late Mr. Davies of Kingsbridge pointed out how many of the families in the neighbourhood are the humble descendants of former landowners. One caution, however, is necessary. Identity of name and neighbourhood are no proof of descent, for it was the custom in the days when humble folk had no surnames of their own for retainers to adopt that of their lord. Thus at one time the Bevills were lords of the manor of West Alvington, but it does not follow that the Bevills of Thurlestone are their descendants, though it is quite possible that they may be.

Some of the words used in Devon are most expressive, such as 'appledrain' for a wasp. To be told pleasantly that 'You'm fallen abroad terrible' when you have grown stouter is so expressive as to be embarrassing, but not perhaps so embarrassing as to be told, as I was, 'You'm looking better, you'm not so blowed out as you was.' These compliments must be taken as they are intended.

The peasants of South Devon are very kindly and polite, and have in their composition a distinct appreciation of the beautiful. There is nothing of the dour spirit of Puritanism about them. They love a joke or a good story, and are quick to see the point. It is a great pleasure to talk to them in their cottages. An old woman once, in an excess of politeness, said to me after I had sat down at her request, 'Doantee sit down in that cold chair, sir, take mine!' She had warmed it with her own person. A few yarns told me by village folk will illustrate their character :

'There was a man once over to Bigbury who was fond of his drop, and used to come through the churchyard every night on his way home from the public-house. Some of the other men said to him: "Bain't you feared to come through the churchyard that time of night? B'aint you feared of seeing something?" "No," he said; he wasn't feared, he wasn't feared of nothing. So they thought he should be feared, and one of them put a nightshirt on over his clothes and went and lay down near the path between some graves in the dimpses (half-darkness). When the man comed down along the path, t'other man rolled himself to and fro and said in a deep voice, "I wish I were in my grave; I wish I were in my grave." "That's just where you ought to be," replied the fearless one; "you've no business out of it." And with that he drew his stick across him.'

'There was a lot of young farmers one time up at Clannacombe Head with their little tarriers, trying to draw a badger out of a tub. They'd cotched the old badger down to Kerse Brake. By and by a farmer comed along with a sheep-dog which everybody knowed was a proper old coward, and he began larfing at 'em. "Your little tarriers bain't no use," he said. "Why, my old sheep-dog would fetch that old badger out in no time." "I bet a sovereign he wouldn't," said one. "And I bet a sovereign he would," he answered. So they handed over the money to one of the others. Then he took his old sheep-dog and shuvved him into the tub tail first. The old badger he laid hold of him and the old sheep-dog came leaping out of the tub with the badger hanging on behind him. So the farmer he took the two sovereigns and went away larfing at them.'

'There was a gentleman one time over to Stokenham who wasn't exactly (not quite right in his mind). He used to go shuting a good bit with one of these 'ere muzzle-loadin' guns what they used to have them times. One day

he left his gun in the porch of a public-house and went in to have a glass. "What price," said he to the landlord, "for me to have a shot at those ducks of yours on the pond opposite?" So the landlord he gave him a price, but kept him talking while he sent a boy out to draw the shot from his gun. By and by they all come out, and the gentleman he took careful aim and he fired, but of course he didn't hit one of 'em, and they all larfed at him and told him he was no good at shuting. About a week after he come again and left his gun in the porch and went in for his glass as before. The landlord and the rest all began teasing him about them ducks. So he said: "What price then for me to have another shot at them ducks?" The landlord he gave him a price, and sent the boy out same as before to draw the shot out of his gun. By and by they all come out, and the gentleman he took careful aim and fired, and by gum, if he didn't shoot a whole lot of 'em. Before he came that time he had put *two* charges of shot in his gun. So that if "he wasn't exactly," he was one too many for them.'

Mr. Harry Sherriff's father, Richard, was down under the cliff at Bantham one day and John Whiddon was up on the Ham. A gipsy came and offered to tell John his fortune. No, he said, he didn't want his fortune told, but there was a young man down under the cliff who was engaged to be married, and he was sure he would like his told, and he gave her all particulars about him and his young woman. So she went down under the cliff and offered to tell Richard's for him. He said he didn't want to have his told, but there were several women aboard that there galley lying alongside the quay, and if she went aboard she should do well. She could not get across as the galley was not right up against the quay, so Richard he put a plank for her to walk aboard. When she got aboard she could not find them. 'Oh! they are down below,' he said. So she went below, and he took away the plank and went up on the top of the Ham along

with John Whiddon to see the sport. By and by up she come on deck and shouted at him and abused him because there wasn't nobody there and because she couldn't get ashore. So he said, 'If you can tell fortunes you ought to have been able to tell that there was nobody there.'

This Richard's father had a 'vraith,' that is a fence made of stakes with branches and twigs intertwined, and an old woman kept pulling up the stakes for firing. When he remonstrated with her she pretended to be deafer than she was, and only replied, "'Tis a fine thing for making the pot bile, maister.' So at last in despair he put a small charge of powder inside one of the new stakes. This was carried off likewise, but when the old woman used it to boil her kettle the powder exploded and the kettle went up the chimney.

An old gardener of mine and a most faithful servant objected very strongly to sowing my late peas in trenches, as I desired him to do in order to preserve them from drought, on the ground that he had never heard the like, and that it was simply 'mucking away time.' However, I insisted, and the job was done. Leaning sadly upon his shovel he contemplated those trenches, and then said to me: 'Anybody come along and see this 'ere job will say that us have come out of a lunatic asylum.'

Dear old Roger Jackman! He lies in the churchyard now, with the words 'Well done, thou good and faithful servant' inscribed by his earthly master over his head, set about with carvings of the fruit and flowers which he loved. He was one of the good old sort. The younger generation have their good points too, but the times are changed.

We ne'er shall look upon his like again.

Thurlestone is, as the people say, 'getting more like London every day,' and innovations are not resented as

they were. When the telephone was first fixed at Thurlestone Hotel the following description of it was given by one of the older men who worked there: ‘Maister’s got a wire down to our place, and when he hollers “Are you there?” if they’m there they say “Yes,” and if they bain’t there they say “No.”’ This was found worthy of a place and an illustration in ‘Punch.’

There was an old labourer called Ned, who was not very bright, and who had taken refuge in the workhouse. He came round sometimes to see his friends. On one of these occasions I allowed him to spend the night in a linhay, or shed, with an iron roof which stood under a spreading apple tree in the orchard. He retired early, and twice in the evening I knocked at the door to enquire if he were all right, and he sang out, ‘All right, sir.’ The next morning my man, who was working early in the orchard, noticed that an apple fell off the tree on to the roof with a resounding thud, and that Ned sang out, ‘All right, sir.’ So he said, ‘That’s not Mr. Coope knocking, Ned, that’s an apple falling on the roof.’ ‘Oh, that’s it, is it,’ he replied, ‘an’ I’ve been singing out all night.’

A story has been told me relating to Thurlestone which I suspect of having originated further afield, but I will give it the benefit of the doubt. Poor folk have a notion that when anyone is dying he should be given anything to eat that he fancies. A man was dying once, and his wife asked him, ‘Is there anything, my dear, that you feel to fare to fancy?’ He sniffed about a bit and then said, ‘I smell some bacon a-cooking, and I feel to fare to fancy that I should like to taste a little bit of it.’ ‘Oh, my dear,’ she replied, ‘I be main sorry, but I can’t givee a bit of that, it’s the ham that I’m a-cooking for your funeral.’

It is the custom after the funeral to entertain the mourners, many of whom may have come from a distance, and the dying man would well understand that it would

not look well to cut beforehand the ham that was reserved for that occasion.

I seem to have heard this tale before I came to Devon, and memory has been defined as 'the kind of feeling that creeps over you when you hear a friend telling an entirely original story.'





COTTAGES AT THURLESTONE

## CHAPTER V

### THE MANOR OF THURLESTONE

OWING to the most regrettable fact that the publication of the 'Victoria History of Devon' has been held up by the war, the local historian has no convenient source to go to for the histories of the families and of the individuals who formerly held the manor of Thurlestone. The first volume, which alone has been published, has little to this purpose. It would require much time and arduous study to collect from the Public Records and other sources all that might, and no doubt will, some day be brought together, and even when collected it would require sifting and arranging by much abler hands than mine. In the meanwhile I must set before my readers as well as I can such materials as I have been able to gather at the British Museum, and from Mr. Watkin's book, which, although written about Totnes, contains many extracts from the public records about the lords of the manor of Thurlestone and their relations.

In our first chapter we found that in the reign of Edward the Confessor the Manor of Thurlestone was held by a Saxon named John, but that it had been granted by William the Conqueror to his faithful follower Judhel, who, in his turn, was deprived of it by the Conqueror's son, William Rufus, on account of his having supported Robert's claim to the throne. William Rufus gave the lands thus confiscated to Rogerius, seigneur de Nonant, who had supported him. This Nonant is in Normandy, and is known to-day as Nonant-le-Pin. Rogerius de Nonant was not improbably

a son of Reginald de Nonant, who was one of the witnesses to a grant by William the Conqueror of certain lands to the church of Bayeux.

In 1090 Roger accompanied the King, William Rufus, into Normandy, and was present at the confirmation of the possessions of Totnes Priory granted by King William to Abbot Achardus. These included, as we have seen, some of the tithes of Thurlestone originally bestowed by Judhel.

In 1205 the Tenement of Totnes was divided by King John and four justices, and it is to be noticed that William Buzun appeared at Porchester on behalf of Henry de Nonant, to whom, as part of his share, Thurlestone was assigned.

The De Nonant family held Thurlestone for 140 years, but in 1228, in the days of the third Roger de Nonant, they got into debt with the Jews and lost their possessions. At Exeter on July 25, 1228, Roger formally renounced all claim before the justices itinerant in court, and acknowledged Reginald de Valletorta to hold of the King the property which he had formerly held. This family is said to have derived its name from the deep and tortuous valley in the parish of St. Stephen's, Saltash, surmounted by Trematon Castle. But Mr. Watkin thinks it is more probable that the name is of Norman origin, and refers to one of the valleys of Normandy, whence the founder of the family, another Reginald, came to assist the Conqueror.

The title is retained by the eldest son of the Earl of Mount Edgecumbe. In 1781 George, third lord, was created Viscount Mount Edgecumbe and Valletort.

Up to this tenure only the *over-lords* of the Honour to which Thurlestone belonged are given, and not the actual tenants.

In 1243 Thurlestone was held by William Buzun for one fee of Reginald de Valletorta. In 1244, William having

died, his widow Margery claimed as her dowry, at Westminster, from Robert Buzun, her husband's brother, one-third part of the manors of Therleston (Thurlestone), Chercheton (Churston Ferrers), Radewurth (Radworthy), and Shoure (Sewer), and one-third part of 18s. worth of rent in Toteneys and 16s. worth of rent in Houne (Holne). Robert granted to Margery the manor of Thurlestone with advowson of the church during her life, with reversion to himself and heirs.

The Buzun family appear from their name to have been of Saxon origin, as a name given to an exceptionally broad-chested or perhaps pigeon-breasted man. Bozom's Heal, in the parish of Dittisham, was one of the earliest homes of the family.

Between 1284-86 Hugh de Ferrars and William de Chevereston held the Ville of Thorleston for one fee of the heirs of Roger de Vautort, and they of the King.

In 1274 King Edward I issued his commission to enquire by what authority every person claiming 'jura regalia' (royal rights) in any part of the kingdom held such rights. The lords of the manor of Thurlestone appeared by their attorney before the court, and this is the full record, already alluded to in Chapter I, which has come down to us in the 'Placita de quo Warranto':

'Hugh de Ferrars and Alice his wife, William de Chyverston and Joan his wife, were summoned and answered to our lord the King concerning privilege, by what warrant they claim to have the inspection of frankpledge, gallows, fine for testing bread and ale made in Thurlestone and free warren on their own manor lands there without license, etc. And Hugh and all the rest appear through their attorney and with regard to the inspection of frankpledge, gallows, and fine for testing bread and ale made in Thurlestone, they say that Thurlestone is within the boundary of the Hundred of Stanberwe, which is of Roger de Moles, where nothing

can accrue to our lord the King. And besides they say that all the predecessors of the aforesaid Alice and Joan enjoyed the aforesaid liberties from time immemorial. And because they showed no other warrant, therefore the matter was referred to judgment and a day was appointed within one month from Easter Day before our lord the King wherever he might be both for hearing his judgement, etc., and with regard to what they say as to the warren that they have no (license) at Thurleston neither claim to have any there. Therefore as to this thereupon without day, etc. (*sine die*).<sup>1</sup> The Latin will be found in the Appendix.

This is an extremely interesting document, as it throws light upon the organisation and life of the parish at that time. Frankpledge was a system by which the men of the parish were divided up into groups of ten, who were responsible for one another's good behaviour. The headman of each group was called the tithe man. The lord of the manor looked after all these groups on his manor, and as he had a gallows with which to enforce his authority, it was probably not often questioned.

The fine or fee for the testing of bread and ale must have brought in something, and the right of free warren must have kept him well supplied with rabbits.

In 1842, when the apportionment of rent charge in lieu of tithes was made, a parochial official called 'The Tything Man' occupied the 'Tything Meadow' between Buckland and Bantham and also Bantham Ham, I presume on behalf of the commoners who had grazing rights there, which they afterwards, I am told, sold to the lord of the manor under the Enclosure Act of 1845.

In 1294 the King granted for the favour of his people and on account of the then existing war in Gascony that all his writs as well of quo warranto as of pleas of law should remain without day until the King or his heirs should wish

<sup>1</sup> 'Placita de quo Warranto,' Vol. I, p. 176.

to prosecute them. This practically amounted to a discharge of all the quo warrantos then undetermined.

In 1303 Stephanus de Haccombe held in Thurlestone one fee.

In 1316 the ville of Thorlestone, with the assistance of Middleton (Milton) and Sourebozon (Sewer), was assessed to find a man-at-arms, and the lord of the same was Stephanus de Haccomb.

Of this family I can glean nothing of interest except that Stephen seems to have become possessed of Thurlestone by marrying Joan Buzun, who subsequently married William de Cheverston. In 'Devonshire Wills,' by Charles Worthy, p. 387, I find : 'Ferrers of Bere married the other coheiress of the Bozuns, sister to the wife of William de Cheverston.'

In 1346 Johannes (John) de Chevereston paid £4 for two knights' fees in Soure (Sewer) and Thorlestone which Stephanus de Haccomb formerly held. This Sir John Cheverston also held the manor of Ilton, which had come into his family by the marriage of William de Cheverston with Joan, daughter and coheiress of the Buzun family.

In 1335 Sir John had a grant from the Crown to build a castle at Yedilton (Ilton).

In a book called 'History of the Foreshore and the Law Relating Thereto,' 1888, I find this extract : 'By charter dated 12 October 14 Edward III A.D. 1340. The King granted to John de Chevereston wreck of the sea in Thorlestone, Hewesh, Soure, and Saltcombe in Devonshire.' This grant cannot be found at the Rolls. At one time it was in the possession of the Courtenays, who also had deeds confirming this grant of the reigns of Edward VI and Elizabeth. I was permitted to search for it at the Devon estate office and found a pencil note apparently referring to it as having been sent to London to a solicitor's office. Commander Evans, the present lord of the manor of

Thurlestone, went to the expense of having search made in no less than three solicitors' offices, but without success. Several other papers of historical importance mentioned in a schedule at Powderham seem to have been sent to London on September 16, 1891, and to have been mislaid. Amongst them was 'a small box of powers of attorney to give and receive possession of several manors in the South Hams,' dated 1360.

As we have already seen, John de Cheverston had settled the manor of Thurlestone in case of his death without issue on his father-in-law Hugh Courtenay, Earl of Devon. And so we find that in 1428 Philip Courtenay held one fee in Thurlestone which John Chiverston formally held. From this time forward the manor of Thurlestone was held by the Courtenays until the Earl of Devon sold it to the trustees of Mr. Stephen Brunskill in 1869.

The above extracts from the Public Records are, except where the reference is given, taken from Mr. Watkin's book on 'Totnes Priory and Mediæval Town,' Vol. II, p. 806, where the original references will be found. I am also indebted to his book for the information given about the De Nonant, Buzun, and Valletort families.

The manor of Thurlestone went to the younger branch of the Courtenays, seated at Powderham Castle. The last of the earls of Devon of the fourteenth, fifteenth, and sixteenth centuries died in the reign of Queen Mary. The earldom of Devon was then supposed to have become extinct, and the Cavendishes became earls (afterwards dukes) of Devonshire. But in 1831 the House of Lords, at the instance of Lord Brougham, came to the conclusion that the old earldom was not extinct, and that the title belonged to the representatives of the Powderham Courtenays, descended from Sir Philip Courtenay, a younger son of Hugh, the second earl of Devon.

It is interesting to us at Thurlestone to notice that Sir



BACK VIEW OF COTTAGES AT THURLESTONE



William Courtenay, seventh of that name at Powderham Castle, married in 1704 Lady Anne Bertie, daughter of the Earl of Abingdon, and had five sons and seven daughters. The fourth daughter, Bridget, married William Ilbert, of Bowringsleigh, in the parish of West Alvington, and from these was descended the Rev. Peregrine Arthur Ilbert, our former Rector for fifty-five years.

Bridget was a goddaughter of Queen Anne's, who sent her once a handkerchief filled with bonbons from her table at dessert. This handkerchief is still preserved by her descendants.

In the year 1497, the Rev. Richard Polwhele tells us in his 'History of Devonshire,' Vol. II, p. 173, that Sir John Halwell commenced a lawsuit with Sir William Courtenay (second of that name at Powderham) for the lands of Chiverston (including the manor of Thurlestone). Sir John Chiverston, who married Joan, daughter of Hugh, second Earl of Devon, in case he died without issue had settled his lands upon the Earl, his father-in-law. Sir John dying without issue, the Earl came to the possession of his estates. These lands descended to Sir William Courtenay. Sir John Halwell, being next heir to Sir John Chiverston, as descended from a sister of his, claimed these lands as his own.

Polwhele quotes Sir W. Pole on p. 165: 'In Kinge Henry 7 tyme Sr John Halgewell, a courtier & favorit, drewe this & ye other land in question, being next heire of Chiverston. vid, the sonne of Walter, sonne of Thomas sonne of . . . sister of Sr John Chiverston. After a long and chargeable suite, it was by arbitrement concluded, yt Sr Will<sup>m</sup> Courtenay should pay unto Sr John Halwell or Halgawell, on thowsand pounds in the towre of London, w<sup>ch</sup> accordingly was doun, & the money payde in small penc. It is delivered by tradicion that Sir Will<sup>m</sup> Courtenay used great frugality, ridinge always but with on man, wher his adversary was attended on w<sup>th</sup> twenty.'

Risdon says that 'the frugal demeanor of the said Sir William Courtenay wearied his adversary.'

Sir William counted out the money in groats, which he maintained to be an ancient and still strictly legal tender. It will be noticed that whereas Sir William Pole says the money was paid in the Tower of London, the award required it to be paid at the font of Exeter Cathedral.

In the original charter containing the result of this arbitration it was directed that Sir William should keep the lands but should pay compensation in four instalments at the font of the cathedral church of Saint Peter of Exeter between the hours of eight and eleven of the clock before noon on the following days subsequent to the date of the award, which was the 5th of May, 1499, that is to say on the Feast of St. Peter ad vincula, Tuesday in Easter week, Michaelmas Day, and the following Tuesday in Easter week. One would almost think that Sir John required his twenty attendants to carry away the money which Sir William provokingly paid in small pence or groats. One of the arbitrators, Sir Raynold Bray, was both a statesman and an architect. He built St. George's Chapel, Windsor, and is believed to have designed Henry VII's Chapel in Westminster Abbey. He was a friend of an ancestor of mine, William Coope. They were both servants of King Henry VII, William Coope being cofferer of the household. They often sat together on similar enquiries to this, and when Sir Raynold Bray died William Coope was his executor. It would have been curious if William Coope had been one of the arbitrators in this case relating to Thurlestone.

The award is so interesting, and not having been published before, I venture to quote it in full. The reference to the award is Additional Charters 5248. M.S. Room. British Museum. I have extended some of the abbreviations where necessary, for the benefit of such as might not be able to read them.

To alle Cristen people to whome this present writing indented shall come, John, by the grace of God Cardenall Archebisshop of Cannterbury, prymat and Channeller of England, John Dinham, knyght, lord Denham, tresoror of England, Gyles Dawbeney, knyght, lord Dawbeney, and Chamnableyn to our lord the Kyng, John ffyneng, knyght, Chief Justice of the Plees before our soveraine lord the Kyng to be holden, Raynold Bray, knyght for the body of our said soveraine lord the King, and Channeller of his Duchy of Lancaster, greeting in our lord god everlasting.

Where as veryanc hath been before this tyme bitwene William Courteney knyght, one the other partie, and John Halyghwell, knyght one the other partie, of, for and uppon the right, title and possession of the maners of Thurleston, Suthhewish, Edilton, other wise called Ethelton, Cheveston, Saltcumbe and Soure w<sup>t</sup> the appertinances, II meses of land paid of rent, and in knyghts' fees w<sup>t</sup> appertinances in Bukfastlegh, Bideford and Bikbern in the Countie of Devon, and alle other lands and tenements that whereto John Chynfoord, knyght. Whereof the said William or any other person or persons be now seazed to the use of the same William; for the appeasing of whiche varyance the said parties have compmyttied theym to abide the Ward, ordinannce and Jugement of Us the abovenamed Cardynall, John lord Dynham, Gyles, lord Dawbeney, John fyneng and Reynold Bray and of Thomas Bile of Darby, Thomas lovell, knyght, Robert Red, on of the Kyng's Justices of the Plees before the Kyng to be holden, Thomas Wode, on the Kyng's Justices of the comyn place or 6 of us arbitros indifferently, chosen bitwene the said parties to award, order and Deme of and uppon the premissce. Wherupon we, the said John Cardynall, John, lord Dynham, Byles, lord Dawbeney, John fyneng and Raynold Bray, taking upon us the charge of Arbitrement and Awardmakynge of and upon the premisses, the titles of either of the said

parties by ripe and good deliberacion herd and understandyd,  
by the assent and agreement of either of the said parties,  
award, order and deme of and uppon the premisses in word  
and forme folowing :

**F**irste we award that the said William Courteney shall  
have alle the said maners londs and tenements w<sup>t</sup> their  
appourtenances to him and to his heires, and that the  
said John Halyngwell and his heires shall at alle seasons  
Do and suffer, procure and cause to be don, before the  
feste of Ester that shalbe in the yers of our lord god  
M<sup>l</sup>ccccci to exclude and barr hym and his heires alle and  
every thing that shalbe advised by the Councell of the seid  
William Courtenay or his heires to make the said Sir  
William and his heires sure against the same John and his  
heires, as farr as in hym, his heires and ffeffees to his use  
lieth. Theroff of the same manors, londs and tenements  
and every parcell theroff at all season . . . before the same  
ffeste of Ester when the same Sir John or his heires shalbe  
resonably required at the cost and charge of the seid Sir  
William or of his heires and for the . . . to be done, we  
award, order and Dem that the seid William Courteney  
shall paye and cause to be paid to the seid John Halyngwell  
or his executours V<sup>e</sup> marc sterling in forme folowing :  
that is to wete at the feste of saint peter called Advincula  
next connynt in the Cathedrall Church of saint peter of  
Exeter at the fonnte in . . . of the same Churche bitwene  
the houres of viii of the Clok and xi before nono of the  
same Day and an other Cli the Tuysday in the Ester Weke  
then next folowing in the seid Churche at the seid fonnte  
bitwene the seid houres of viii of the Clok and xi before  
nono of the same Day, and lxvi li, xiii<sup>a</sup>, iiiij<sup>d</sup> in the day of  
saint Mighel, archaungel, there next folowing, in the seid  
fonnte, bitwene the seid houres of viii and xi of the Clok  
before nono of the same Day, and lxvi li, xiii<sup>a</sup>, iiiij<sup>d</sup> residue

in the tuesday in the Ester weke there next folowing in the seid Churche, at the seid fonnte bitwene the houree of viii and xi of the Clok before nono of the same day etc. We awarde that the seid Sir John Halyngwell upon and after the Delive of the seid sumes of mony at the seid Daies, place and betwene the seid houres, shall offer and Delive, or cause to be offered or Delived, to the seid Sir William Courteney or to his assignes, a sufficient and lawfull acquitannce, sealed w<sup>t</sup> the seale of the seid Sir John Halyngwell, subscribed with the hand for every of the seid paiements at the time of paiement of the same.

In witnesse wheroff we, the seid arbitratours, have putto our seales to this award indented. Yoven (i.e. given) the V<sup>th</sup> Day of May, the XIII<sup>II</sup> Yere of the reigne off King Henry the VII<sup>th</sup> (1499).

Five red seals are appended by strips of parchment. Upon the strips are written respectively, the lord Cardinall, lord Dynham, lord Dawbeney, lord Fyneng, R. Bray. The seal of the cardinal has a shield impressed upon it, with what looks like lettering thereon, the seal of Lord Dynham has a chalice impressed upon it, the other seals are plain.

The right-hand bottom corner of the parchment has a damp spot, which has rendered illegible the words represented by dotted lines in this transcript.

North Upton, in the parish of Thurlestone, formed part of the manor of Upton or Uppeton now in South Milton or Middleton, but formerly was a chapelry of West Alvington. Mr. Watkin thinks that this manor, always held separately, and yet not found mentioned by name in 'Domesday,' must represent that 1 virgate attached to Thurlestone and held by 'unus miles.'

I have sometimes wondered whether Clannacombe, now the property of H. L. Jenkins, Esq., cannot claim this distinction, as it does not appear upon any of the old maps

at Powderham. It has a small chapel or oratory in the house, and apparently had another in Chapel Park. It has a large circular dovecote, such as I have read was the privilege of the lord of a manor, and the gateposts are surmounted by stone balls. There is an ancient avenue leading to the house.

Mr. Jenkins wrote to me 15 December, 1918 :

'As far as I know Clannacombe was not ever Courtenay property. When I was manager for Mr. Brunskill I had a tremendous heap of papers relating to Courtenay estate, and I never found any mention of Clannacombe in them. I believe the first time there was any connection between Clannacombe and Thurlestone was when the Stephens' bought two-thirds of Clannacombe in 1651. Stephens, of course, was factor for the Courtenays. Previous to this Clannacombe belonged to the Dottinge family. The earliest Dottinge deed I have is 1587, when they were firmly installed here and held the Worthy's as well. Perhaps you know that Didwell was the Manor House of Thurlestone in former times.

'There is a curious old stone in the hedge at the back of Didwell House with a Maltese Cross upon it, but nothing else I could find of interest. You know, no doubt, that Thomas Stephens went up to Balliol and took his degree at the age of fifty. He presented the college with a silver mug (*salver?*) which they still have. There are three fields on this property named after the chapel—Chapel Park, East Chapel, and West Chapel. I think the site of the chapel must have been in Chapel Park as there are a lot of neatly cut stones in the hedge that evidently belonged to some building.

'I have always thought that the "certain knight" in "Domesday" was holder of Clannacombe.'

Another solution that occurs to me is that Clannacombe, and possibly other lands in the parish which were never held by the Courtenays, may have been the Ferrers' share

of the manor of Thurlestone when Hugh Ferrers and William Chiverston were joint lords in virtue of their marriages with the two Buzun co-heiresses, Alice and Joan. The Chiverston moiety went to the Courtenays. The Ferrers' retained the advowson, but must have parted with their lands in Thurlestone at some time, and thus Clannacombe may have become a separate property.

The following deed, preserved by Risdon in his 'Survey of Devon,' p. 177, seems, however, to relate to the Ferrers' giving up their share of the manor to Sir John Chiverston :

'Indentura inter Johannem Ferrers, Johannem Damarel militem et Richard Greenville ex una parte, et Johannem Chiverston et Jan uxorem suam ex altera parte. Prædicti Johannes et Richard concesserunt maneria de Thurleston et South Huish dicto Johanni Chiverston et Jan uxori suæ et manerium de Soure quod Matilda uxor Osborti Hamley tenuit ad terminum vitæ. Teste domino Guido Bryan, Henrico de la Pomeroy et Wilhelmo Bigbery militibus.

'Datum 41 Edw. 3.'

Note that Nicholas Dotting of Thurlestone was disclaimed by the Heralds at Totnes as 'ignobilis' (one who could not prove his right to a noble pedigree) at the Visitation of Devonshire in 1620.

In 1869 the Courtenays sold the manor of Thurlestone to the trustees of the late Mr. Stephen Brunskill. In due time his son and grandson succeeded to the property. They resided at Buckland Tout-Saints in the neighbourhood. In 1918 the latter sold the property to Commander Evans, a wealthy man of business, who placed himself and his yacht at the service of the Government during the war and received the rank of Lieut.-Commander R.N.V.R. He is a Fellow of the Royal Geographical Society, takes a keen interest in archæology, and has a penchant for writing short stories. He is also lord of the manor of Gully, Glamorganshire, and of Nailsea, Somerset, inferior to Wraxall, Somer-

set. He resides at Nailsea Court, a most interesting historic mansion, which formerly belonged to his maternal ancestors and which has been carefully restored by him.

A LIST OF THE LORDS OF THE MANOR OF THURLESTONE AS FAR BACK AS THEY CAN BE TRACED WITH CONTEMPORARY KINGS.

Lord of Manor	Particulars	Date	Residence	King
1. John	Mentioned in Domesday		Unknown	Edward the Confessor
2. Judhel	Received from William I	1068	Totnes	William I
	Deprived by William II	1089		William II
3. Rogerius de Nonant	Granted manor	1089	Totnes	
4. Wido de Nonant (m. Mabilla)	Succeeded <i>circa</i>	1122	"	Henry I
5. Roger de Nonant II (m. Alicia de Revers)	In possession	1133	"	Stephen 1136
	Succeeded <i>circa</i>	1133	"	Henry II, 1154-8
6. Henry de Nonant (m. 1st Elizabeth, 2nd Isabel de Bolebec)	Died subsequent to	1171		
	Succeeded <i>circa</i>	1171	Harberton probably	"
	Died <i>circa</i>	1207		John
7. Roger de Nonant III brother of Henry wife's name unknown	Succeeded <i>circa</i> Being deeply in debt to the Jews lost his possessions. Relinquished them	1207		"
8. Reginald de Valletorta	Purchased	1228	Trematon	Henry III
		1228		"
9. William Buzun	Died without issue	1246		
10. Robert Buzun	Held 1 fee of Reginald	1242	Churston	
11. Margery Buzun	Succeeded	1243		
12. Hugo de Ferrers & Willelmus de Chevereston	Granted for life	1244	Thurlestone ?	
	For 1 fee of		Bere	Edward I
	Roger de Vautort			
	<i>circa</i>			
13. Stephanus de Haccombe	1 fee	1284	Chilverston	
14. Johannes de Chevereston (m. Joan Courtenay)	Still in possession	1303	Haccombe ?	Edward II
	Paid £4 for two Knights' fees	1316		Edward III
		1346	Ilton Castle	
15. Hugh Courtenay	2nd Earl of Devon			
16. Philip Courtenay I	Born <i>circa</i>	1337		
	Knighted by the Black Prince			
	Died			
17. Richard Courtenay eldest son of Philip	Consecrated Bishop	1413	Powderham Castle	Richard II
	Died at seige of Harfleur	1415	Norwich	Henry IV
18. Philip Courtenay II son of John brother of Richard (m. Elizabeth d. of Lord Hungerford)	1 fee	1428	Powderham	Henry V
	Died seised of Manor as part of his Lordship of Trematon	1463		Henry VI
				Edward IV

Lord of Manor	Particulars	Date	Residence	King or Queen
1. William Courtenay I son of Philip (m. Margaret d. of Lord Bonville)		1463	Powderham	
2. William Courtenay II son of above (m. Cicely d. of Sir John Cheyney)	Lawsuit with Sir John Halwell about Thurlestone Died	1497 to 1499 1512	"	Richard III Henry VII
3. William Courtenay III (m. Margaret d. of Sir Richard Edgecumbe)	Surnamed "The Great" Died	1536	"	Henry VIII
4. William Courtenay IV grandson of above (m. Elizabeth d. of Marquis of Winchester)	Died at the siege of St. Quintin	1557	"	
5. William Courtenay V 4 years old when father died (m. Elizabeth d. of Earl of Rutland)	A Roman Catholic Sent settlers to Ireland and founded estate there Died aged 77	1585 1630	"	Elizabeth Charles I
6. Francis Courtenay I son of above (m. 1st Mary d. of Sir William Pole, no issue; 2nd, Elizabeth d. of Sir Edward Seymour)	Succeeded Became blind Died	1630 1638	"	Charles I
7. William Courtenay VI 1st Baronet (m. Margaret d. of Sir John Waller)	They could not number 30 years between them when their first child was born Died aged 74		"	
8. William Courtenay VII grandson of above (m. Lady Anne Bertie d. of Earl of Abingdon)	His daughter Bridget married William Ilbert of Bowringleigh Died at Dartington	1704 1735	"	George I
9. William Courtenay VIII (m. Frances d. of the Earl of Aylesford)	Created Viscount Died a few days later	1762	"	George II
10. William Courtenay IX (m. Frances d. of Mr. Thomas Clack)	Born Died	1742 1788	"	George III
11. William Courtenay X. When he died unmarried the Viscounty of Courtenay became extinct; the Baronetcry and Earldom went to his cousin	Born Established his right to the title of Earl of Devon	1768 1831		William IV

Lord of Manor	Particulars	Date	Residence	King or Queen
30. William Courtenay XI (m. 1st Lady Harriet Leslie d. of Sir Lucas Pepys, Bart., 2nd Elizabeth Ruth d. of Rev. J. M. Scott)	Born High Steward of the University of Oxford Died	1777 1859		
31. William Reginald Courtenay (m. Lady Elizabeth Fortescue)	Born Died Sold the Manor to the trustees of Stephen Brunskill who had died in 1854	1807 1888 1860		Victoria
32. William Fawcett Brunskill (m. Susan Brooking Square, 1844)	Born Died	1849 1876	Buckland Tout-Saints	"
33. Hubert Fawcett Brunskill (m. Hilda Turner, 1896)	Born	1873		
34. Charles Edward Evans, Commander R.N.V.R. F.R.G.S. (m. Lavinia d. of the late Thomas Roe Thompson, J.P. and High Sheriff of Glamorgan)	Purchased the Manor	July 1 1918	Nailsea Court Nailsea, Somerset	George V





THE STEPHENS MONUMENT

## APPENDIX

### MONUMENTS, INSCRIPTIONS, AND DOCUMENTS

OVER the priest's door in the Lady Chapel is the kneeling effigy of a priest in cassock, gown, and skull-cap. It was moved in 1904 from the chancel, where it was blocking up one of the lancet windows. The inscription is as follows :

WHILST I LYVED I LYVED TO DYE,  
NOW I LIVE IN CHRIST ETERNALLY.  
SOM I SPENT, MUCH I GAVE,  
WHAT I LENT NOW I HAVE.  
HENRIE LUSCOMBE OF THURLSTON  
DIED DECEMBER THE 15TH 1634 AND  
WAS RECTOR OF THAT PLASE 37 YEARS.

The entry of his burial in the Register describes him as 'of that ancient family of Luscomb of Rattery.' He is elsewhere described as a 'Plebeian of Devon.'

Thomas Stephens and his family lived at Clannacombe. He was agent to the Earl of Devon who then owned the manor. There is a monument in the Lady Chapel to Thomas Stephens and his wife, with kneeling effigies of them both with their three sons and four daughters—one of whom is a baby, wrapped in a shroud.

The inscriptions are :

IN SPEM RESURRECTIONIS REQUIESCIT THOMAS STEPHENS NUP.  
EX HAC PAROCHIA GEN:—QUI NATUS ERAT DECIMO TERTIO DIE  
MAII ANNO DOM. 1610 DENATUS ERAT DECIMO QUARTO DIE FEB-  
RUARII ANNO DOM. 1658 ET HIC AMIA FILIA EJUS SECUNDA UXOR  
THOMÆ PEARSE DE BIGBURY GEN. QUÆ OBIIT DECIMO SEXTO DIE  
JUNII ANNO DOM. 1658, ET HIC THOMAS PEARSE FILIUS DICTI THOMÆ  
ET AMIAE UXORIS SUÆ QUI OBIIT DECIMO NONO DIE OCTOBRI ANNO  
DOM. 1658.

Below is another inscription :

JULIAN THE WIFE OF THOMAS STEPHENS LATE OF THIS PISH GENT: WAS BURIED THE 27TH DAY OF DECEMBER ANNO DOMINI 1677, ÆTATIS SUÆ 74.

On an incised slab of Devonshire marble below is inscribed :

HEERE LYETH THE BODY OF THOMAS STEPHENS OF THIS PARISH GENTLEMAN WHO DYED THE 6TH DAY OF NOVEM. ANNO DOMINI 1649.

On the south side of the Lady Chapel are other inscriptions :

HEERE LYETH THE BODY OF THOMAS THE SONNE OF THOMAS AND PHILLIPA STEPHENS OF THIS PARISH WHO DIED THE 30TH OF JANUARY 1665.

STAY PASSER BY AND HITHER CAST AN EYE,  
AND IN MINE READ THYNE OWNE MORTALITY.  
I ONCE WAS YOUNGE AND LUSTY, STOUT AND STRONG,  
YET IN DEATH'S DARKSOME CELL I HEERE AM THRONGE,  
WHERE ONCE THY SELFE SHALT COME AND MOULD TODAY  
AND THEN THY EARTHLY POMPE SHALL PASS AWAY.  
THEREFOR WHILST THOU ABIDEST HEERELEARNE TO DY,  
THAT DYEING THOU MAYEST LIVE ETERNALLY,  
AND AFTER DEATH WITH SAYNTS AND ANGELS SING  
SWEETE HALLELUJAHS TO OUR HEAVENLY KING.

TO THE MEMORY OF FRANCES THE DAUGHTER OF THOMAS STEPHENS GEN: AND PHILLIP HIS WIFE, BORN THE FIRST OF DECEMBER ANNO DOMINI 1666. DIED THE XIII OF NOVEMBER 1674.

HERE LYES THE CHILD (SUCH WONDERS GOD HATH TOLD),  
LIV'D NOT EIGHT YEARES YET DY'D AN HUNDRED OLD :  
SHE, YET A CHILD, SOE PUTT OFF CHILDSH THINGS  
THAT RICH IN KNOWLEDGE (DRAWN FROM TH' HOLY SPRINGS)  
DID LIGHTEN OTHERS, AND SOE CHIM'D ALL IN  
TO CATECHISME (RARE) DID FIRST BEGIN.  
THIS POLISH'D TEMPLES CORNER SAID, WHEN DY'D  
SH' IN HEAVEN (WHER'S BEST OF ALL) SHOULD BE CHRIST'S BRIDE.  
PARENTS NOT ONLY SAY, GOD'S WILL BE DONE,  
BUT BLESSE HIS NAME THAT GAVE AND TOOK SUCH ONE.

The arms of the family surmount the large monument and appear upon some of the lesser ones.

I am told that the Stephens family were seated at Tregenna Castle at St. Ives, Cornwall, but have not been able to verify this. The family bought two-thirds of Clannacombe in 1651.

Among the Balliol plate is a silver salver bearing John Balliol's arms, and on a second shield the arms of the Stephens' family, a cross like that upon the monument.

It is inscribed :

COLL. BALL.

THOMAS STEPHENS DE THURLESTON IN COMITATU DEVONIÆ.  
Soc. COLL. D.D. 1658

Foster's 'Alumni Oxonienses' contains the following entry :

STEPHENS, THOMAS, GENT. BALLIOL COLL. MATRIC 2 JULY 1658.

Mr. Jenkins says he was fifty years of age when he went up to Oxford, but to me it seems more probable that this was Thomas Stephens, jun. It is to be noticed that the principal Stephens monument was originally of a severer character, but that when his wife's tablet was added below some decorative work was placed round the tablet and on either side of the monument above. The helmet carved upon the top of the monument is that of an esquire.

On the south side of the Lady Chapel there is a monumental slab to George Snell, which was moved for safer preservation from the middle of the floor of the chancel in 1904. It is headed by a shield with a floriated cross and the letters M. S.

SI AB EROGATIS IN PECCATA TUA FLETIBUS,  
RESIDUÆ QUÆPIAM SUPERSINT LACHYRMÆ;  
EAS, HUMANITATIS, IMO JUSTITIÆ MEMOR,  
JAM FUNDAS, LECTOR, MADENS IMBRE PIO,  
OMNES NAM POSCUNT HÆ RELIQUIÆ.

HIC JACET GEORGIUS SNELL,

ECCLÆ CATHLIS EXON CANONICUS RESIDENTIARIUS,  
ARCHIDIACONUS TOTTONENSIS,  
ET HUJUS PAROCHIÆ RECTOR.

CUJUS MERITIS SI RESPONDISSENT HONORES  
NON CONTINERET HIC LAPIS TITULOS.

IN THEOLOGIÆ PENETRANTIS,

IN RE PHILOLOGICA LIMATI ET PERSPICACIS JUDICII.  
TACITUS PAUPERUM THESAURUS  
DULCES LOCUPLETUM DELICIÆ.

OMNIBUS PULCHERRIMUM EXEMPLAR.

HISCE COMITES ADERANT MORES SUAVISSIMI,  
MELLITA FACUNDIA, PRISCA FIDES,

LEPOS FACILIS, SINE MORSU, SALES:  
 ET QUAMVIS TANTA GENII CELSITUDINE INCLARUIT,  
     HOC TANTUM NOMINE SUPERBIIT,  
     QUOD AMICIS POSSET PRODESSE.  
 AT QUO LAUDANDI DULCEDO QUÆDAM ME RAPIT?  
     BREVITER OMNIA COMPLECTAR;  
     HOC SUB PULVERE TEGITUR,  
     DE QUO, UT NIMIUM MOS INOLEVERIT,  
     MENTIRI VIX POSSIT EPITAPHIUM.  
     OBIIIT JANUARII DECIMO QUARTO  
 AERÆ CHRISTIANÆ ANO MILLESIMO SEPTINGENTESIMO  
     AETATIS SUÆ QUINQUAGESIMO QUINTO.

I have attempted to translate the above as follows:

If, from the store of tears you have to shed,  
 You lay out somewhat on the sins you mourn,  
 Let some few crystal drops at least be spared.  
 Pity, nay, rather Justice has her claims;  
 Forget them not, O Reader, when you rain  
 A pious shower of tears. These sad remains  
 Ask all the tears that you can ever shed.  
 Here lies George Snell, a Canon of that church  
 Where Devon's Bishop sits and feeds his sheep,  
 Once Thurlestone's Rector and Archdeacon too.  
 So rare his merits, that this sculptured stone  
 Could not contain the titles he should have  
 If he had met the honours he deserved.  
 A Theologian deep, and Scholar too,  
 Of a most accurate and subtle mind.  
 He was the silent Treasurer of the poor,  
 The dear delight of those who needed nought,  
 To all the pattern of a holy life.  
 To these his virtues let us add the charms  
 Of courteous manners, honeyed eloquence,  
 A Faith that took the Ancients for its guides,  
 A nimble wit without a bitter tongue.  
 And though he shone with such a beacon light,  
 One only thing seemed to afford him pride—  
 That he could be of service to his friends.  
 The joy of praising him so leads me on  
 That I must strive to gather briefly up  
 In a few words what I would say of him:  
 Under this earth is buried one, of whom,  
 However custom might extol his worth,  
 Even an Epitaph could scarcely lie.

He died on the 14th of January in the seventeen hundredth year of the Christian era and the fifty-fifth year of his age.

George Snell was a son of Canon Snell, who was turned out o

his living during the Commonwealth. The latter, his wife, and eldest son are buried in the north aisle of Exeter Cathedral. I append the inscriptions :

HIC JACET VENERABILIS VIR JOHANNES SNELL HUJUS ECCLESIAE QUONDAM CANONICUS RESIDENTIARIUS. REGI FRATRIBUSQUE SUIS QUIBUSCUM VIXIT ET IN SECULA FUTURIS FIDELISSIMUS QUI OBIIT APRILIS 15<sup>o</sup> AÑO DOM: 1679 AETATIS SUÆ PER VARIOS CASUS EODEM ANNO AGITATAE 70<sup>o</sup>.

ET GERTHRUDA UXOR EJUS MERITISSIMA VIRUM IMMENSA PER PERICULA INTREPIDA MENTE COMITATA MINORE SALTÈ PRÆIVIT VIA. O SANCTAM HUMILEMO. ANIMAM UTRIUSQ: DEMUM FORTUNÆ TROPHÆIS EXCELSAM NOMEN NEMO TUM CELEBRET NISI QUI VITAM MORESQ: TUOS IMITETUR, IN CŒLOS CONSCENDIT 2<sup>do</sup> NONARUM DEC<sup>is</sup> AÑO DO 1676.

HERE AT THE FEET OF HIS FATHER LYETH THE BODY OF JOHN SNELL, Esq., WHO SERVED THIS CITY 3 TIMES AS MAYOR AS SEVERAL TIMES AS ONE OF HER REPRESENTATIVES IN PARLIAM: SERVED HER FAITHFULLY AND DILIGENTLY, FEARING GOD, HONOURING THE KING. HE DIED YE 26 OF AUG AD 1717 AETAT SUÆ 78.

HERE ALSO LYETH HANNAH HIS VIRTUOUS AND RELIGIOUS WIFE.

There are two monuments in Bampton Church, Oxfordshire, to the memory of the Rev. Thomas Snell, S.T.B., Fellow of All Souls, Canon of Exeter, and twice Vicar of Bampton. The inscriptions are in Latin, and are very laudatory of both his piety and learning. He died in 1759 aged sixty-eight. He was evidently a relation to our Snells as the arms are similar. He was, the epitaph tells us, buried by the grave of his parents in Bampton Church. Bampton was his birthplace, Winchester his school.

At the chancel step of Thurlestone Church is this inscription :

SACRED  
TO THE MEMORY OF  
REVEREND COPLESTONE COWARD,  
WHO DIED ON THE 11TH OF JANUARY, 1806,  
IN THE FIFTY-SIXTH YEAR OF HIS AGE.  
UNDERNEATH ARE DEPOSITED THE REMAINS OF BETSY D. COWARD,  
WIFE OF THE ABOVE, WHO DIED ON THE 19TH FEBRUARY, 1823,  
IN THE 52ND YEAR OF HER AGE.

In the porch was a slab with an inscription to some unknown worthy (not a rector), bearing the date 1614. As it was rapidly

falling into decay, it was in 1903 exactly copied on to a new slate-stone :

IN WELTH NOT RICHE, YET RICHE IN TRUE COTENT  
ON RICHE AND POORE HIS MEANES HE LARGELY SPENT.  
LOVING, BELOVED, A FRIEND TO NEIGHBOURS ALL  
NO GAINE COULD TURNE HIS HONY INTO GALL.

There are two inscriptions in memory of the Rev. P. A. Ilbert, one on the granite cross over his grave :

REV. PEREGRINE ARTHUR ILBERT  
DIED NOVEMBER 1894 AGED 84.

The other, in the chancel, runs thus :

IN MEMORY OF THE REVEREND PEREGRINE ARTHUR ILBERT,  
WHO FOR FIFTY-FIVE YEARS LIVED AMONG AND FOR HIS PARISHIONERS,  
THIS TABLET AND THE EAST WINDOW OF THIS CHURCH WERE ERECTED  
BY SOME OF THOSE WHO LOVED HIM. 1904.

On the north wall is an inscription to his grandson :

IN MEMORY OF GEOFFREY ARTHUR ILBERT, PRIVATE (ACTING STRETCHER-BEARER), 1ST AUCKLAND INFANTRY BATT. (NEW ZEALAND), YOUNGEST SON OF OWEN ILBERT AND GRANDSON OF THE REV. P. A. ILBERT, WHO GAVE HIS LIFE FOR HIS COUNTRY AND HIS FELLOW-MEN, 28TH FEB., 1917, AND IS BURIED AT PLOEG-STEERT IN FLANDERS, AGED 33.

'HE THAT LOSETH HIS LIFE FOR MY SAKE SHALL FIND IT.'

In the south porch is a small marble tablet :

HERE LYETH THE BODY OF ANDREW PHILLIPS WHO WAS BURIED THE 26TH OF NOV: A:D 1694 AETAT SUÆ 83  
MARGARET HIS WIFE, WHICH WAS BURIED OCT: YE 31ST A.D. 1695  
AETAT SUÆ 78.

In the church tower is a similar tablet :

HERE LYETH THE BODY OF AGNES THE DAUGHTER OF WM.  
PHILLIPS WHICH WAS BURIED YE 12TH MAY A.D. 1696.

On the south wall is a large tablet thus inscribed :

IN LOVING MEMORY OF WILLIAM FREDERICK NUTHALL, LIEUT.-COL., LATE OF THE MANCH<sup>R</sup>. REGT. (63RD) AND STAFF, ELDEST SON OF THE LATE GEN<sup>L</sup>. WILLIAM FROST NUTHALL, BENGAL ARMY, BORN 23 AUGUST, 1845, DIED 3 AUGUST, 1912, AT SOUTHSEA.



MONUMENT TO THE REV. HENRY LUSCOMBE



THE FORMATION OF THE THURLESTONE RIFLE CLUB WAS DUE TO HIS ENERGY AND ENTHUSIASM. WHATEVER HIS HAND FOUND TO DO HE DID IT WITH ALL HIS MIGHT.

THIS TABLET IS ERECTED BY HIS SISTER AND A FEW FRIENDS.

The inscription on the base of the rood runs :

TO THE GLORY OF GOD IN LOVING GRATITUDE FOR THE MEMORY OF FRANCIS CHANDOS-POLE, WHO ENTERED INTO REST JAN. 17, 1917. R.I.P.

BY THY CROSS AND PASSION, GOOD LORD DELIVER US.

Thurlestone was a comparatively quiet place during the war. All our alarms arose from the sea ; we heard and saw merchant vessels blown up and submarines captured or sunk, soldiers were quartered upon us, aeroplanes and airships patrolled the coast. A sharp, sometimes too sharp a look-out was kept for spies, and German submarine supplies were discovered hidden in sea caves. The church windows had to be shaded at night to prevent any light showing out to sea. The rings screwed into the wall-plates to support the curtains are still there. Our chief interest centred in our own men and women who went in various capacities to serve their country at home and abroad. As our population was about 418, it will be seen from the following list what a large proportion of the people served :

Axworthy, Wm.; Beer, Capt.  
Wm.; Bonnor, Chas. E.; Broad,  
Geo.; Brunskill, Lieut. H.\*;  
Bryant, Geo., R.N.; Burns,  
Wm., R.N.; Campbell, Lieut.  
H.\*; Clifford, A.; Clifford,  
Lieut. G. K. (R.I.P.); Clifford,  
Lieut. C.; Coleman, H., R.N.;  
Connolly, Lieut. P., R.N.V.R.;  
Connolly, F., R.N.V.R.; Coope,  
Arthur, Malay Volunteer Rifles;  
Cope, Chas.; Cox, Major G.;  
Creper, Wm.; Crispin, G.;  
Dyer, Albert (R.I.P.); Dyer,  
Alfred, R.N.; Dyer, Arthur;  
Dyer, Bernard, R.N.; Dyer,  
Fred, R.N.; Dyer, Wallace;  
Dyer, Wm., R.N. (R.I.P.);  
Easterbrook, P., R.N.; Edge-  
combe, Chas., R.N.; Edge-  
combe, Edgar; Edgecombe,

T. E.; Edgecombe, Wm.;  
Elliott, James (R.I.P.); Elliott,  
Joseph; Ellis, Albert; Ellis,  
Harold (R.I.P.); Fisher, H.,  
R.N.; Fisher, Tom, R.N.;  
Foote, E. S.; Fox, Geo.;  
Freer, Lieut. Geo., R.N.; Ful-  
ford, C. H.; Fulford, G. R.;  
Grose, Lieut. H.; Grose, Lieut.  
J.; Hannaford, Harry; Hen-  
son, J.; Hill, C. H.; Hubback,  
Brig.-Gen., c.m.g., d.s.o.; Ilbert,  
Geoffrey A. (R.I.P.)\*; Inch-  
bald, Lieut. Geoffrey; Inch-  
bald, Capt. J. (R.I.P.); Inch-  
bald, Major P.; Ingram, Cour-  
tenay; Ingram, Frank, R.N.\*;  
Ingram, Henry, R.N.\*; Jack-  
man, Robt.\*; James, Capt. \*;  
Jeffery, Wm.; Jeffery, Wm. B.\*;  
Jenkins, Lieut.-Col., c.m.g.;

Johns, G.; Johns, J.; Masters, Frank; Masters, Owen; Moore, Arthur (R.I.P.); Moore, Frank (Croix de Guerre, 1st Class); Moore, Geo.; Moore, Henry, R.N.; Moore, J. H.; Moore, J. T. (R.I.P.); Moore, Osmund; Moore, Owen; Moore, Walter; Morgan, Wm.; Morris, Lieut. Harcourt\*; Morris, Major Marshall\*; Pope, Geo. (R.I.P.); Pope, John; Prettijohn, Ernest; Rendle, A., R.N.; Riley, M.; Robins, Geo.; Robins, P.; Rogers, J.; Rogers, R.; Rundle, J.; Sheriff, H.; Square, Francis\*; Square, H.\*; Snowdon, E.; Snowdon, Geo.; Snowdon, J. W., R.N.; Snowdon, S.\*; Steer, J., R.N.; Stidston, A.; Wood, Wm., R.N. (R.I.P.); Woods, F., R.N.; Creswick, Capt., son of W. Creswick, of Aune Cross, but not residing in this parish (R.I.P.).

In addition we may mention Mr. F. Hewett, who went to France as a Y.M.C.A. worker, B. Grose who worked in a munition factory. Of women—Maud Moore, W.A.A.C.; Evelyn Moore, W.A.A.C.; Hilda Clark, Gladys Clifford, Winefride Coope, Hospitals; Monica Coope, O.B.E., secretarial work, Ministry of Munitions.

The names of the above men marked with an asterisk are those of former parishioners. Twelve men were killed or died during the war; they have R.I.P. added after their names in this list.

The Registers of the church commence December, 1558. The first name is that of John Lidston. This family and that of Bevell, which name occurs early in the book, have continued until my time. The last Lidstone resident in the parish was buried September 27, 1912. The Bevells show no signs of dying out.

In 1552, in spite of all sorts of confiscations and fines, the royal revenues were in a bad way, and the government in debt. Commissioners, therefore, were appointed by King Edward VI to make seizure of all goods in cathedral and parish churches, and to leave only what in their discretion was absolutely necessary for the conduct of divine service. All jewels and gold, all silver crosses, candlesticks, chalices, and ready money were within their instructions. They were likewise empowered to carry off all copies of gold and silver tissue, and all other officiating habits and ornamental furniture of value. They were bound to leave no more than one chalice for the Communion Service, and, as for other things, they were left to their discretion. If any of the goods of the church had been already carried off by local people they were to be restored and handed over for the King's use. The Commissioners

for Devonshire were 'Sir Peter Carewe Knyght, Sir Gawen Carewe Knyght, Anthony Harvy Esquier and Thomas Hacch Esquier,' and their commission was dated 'the iij<sup>de</sup> day of Marche yn the vij<sup>th</sup> yere of the reigne of our sovereigne lord Edward the Sixt.'

Dr. Adams has been kind enough to search for me the Public Record Office for the inventory of the goods belonging at that time to Thurlestone Church. He has only been able to find an account of the valuables left behind for the use of the parish, not of the goods that were carried off. Certain parishioners were made responsible for their safe keeping. The record is as follows :

[Fol. 42] Parochia de Thurlyston. iiiij bells in the towre their and one Chalyce committed to the custody of Thomas Stephens, John Burducede, Walter Lydston, Avery Pennel (?) and other the paryshioners their by indenture.

Bells were frequently spared from confiscation, not out of any regard for the House of God, but because they would be needed for melting down to make cannon in case of war.

The Exeter Domesday Book gives the following account of the Manor of Torlestan :

Juhel has a manor called Torlestan which John held in King Edward's time, and it paid geld for two hides. These six teams can till. Thereof Juhel has one hide and two teams in the lordship [or home farm] and the villagers one hide and six teams. There Juhel has fifteen villagers [tenant farmers], six bordars [craftsmen], four cottagers, five serfs, one packhorse, sixteen pigs, one hundred and fifty sheep, two acres of meadow and two acres of pasture. Worth sixty shillings, when Juhel got it four pounds.

A certain thane held one virgate parcel of the above manor in King Edward's time, but he could not break away from John. Now a certain military man<sup>1</sup> holds it of Juhel. There that military man has half a virgate and half a team in his lordship ; and the villagers half a virgate and half a team ; also two villagers, three craftsmen and two bullocks. Worth twenty shillings, when Juhel got it five shillings.

'Vict. Hist.,' 470 b.

One of the witnesses to the gift of the tithe, etc., at Thurlestone to the Priory at Totnes, recorded in smaller writing at the foot of the Foundation charter, is one Landricus Miles (military man). Can this, Mr. Watkin suggests, be the 'military man' mentioned above ? Mr. Watkin thinks that Buccelanda, mentioned after Turlestagnum in the same charter, is not the hamlet in Thurle-

<sup>1</sup> Knight.

stone parish now divided into East and West Buckland, but Egg-buckland.

Here follows the ‘Placita de quo Warranto’ referred to, written in extenso :

Hugo de Ferariis et Alicia uxor ejus, Wilhelmus de Chyverston et Johanna uxor ejus summoniti fuerunt ad respondendum domino de placito, quo warranto clamant habere visum franci plegii, furcas, emendationem assisie panis et cervisie facte in Thurleston et liberam warennam in dominicis terris suis ibidem sine licentia, etc.

Et Hugo et omnes alii per attornatum suum veniunt. Et quo ad visum franci plegii, emendationem assisie panis et cervisie facte in Thurleston, dicunt quod Thurleston est infra precinctum hundredi de Stanberwe quod est Rogeri de Moles ubi nichil acrescere potest domino Regi. Et preterea dicunt quod omnes antecedentes Aliche et Johanne usi fuerunt libertatibus predictis a tempore quo non exstat memoria. Et quia aliud warrantum non ostendunt. Ideo ad judicium. Et datus est eis dies coram domino Rege a die Pasche in unum meusem ubicunque et de audiendo judicio suo, etc.

Et quo ad warennam dicunt quod ipsi nullam habent apud Thurleston nec aliquam ibidem habere clamant. Ideo quo ad hoc inde sine die, etc.

Mr. Watkin gives several instances of persons being fined at Totnes because they have musty bread for sale, or bread which is under weight. One baker has whole grain bread, and another white bread less than the assize. The usual fine was 1d., much more of course than our penny. There were ‘tasters’ whose duty it was to taste the bread and beer and report upon them. The Placita were begun at Exeter ‘in Octabis Sancti Martini anno regni Regis Edwardi nono incipiente decimo,’ viz. 1281.

Denunciation of excommunication issued by Bishop Grandisson against those who unjustly imprisoned Sir Henry Bouet :

Denunciacio excommunicacionis pro quodam clero incarcерato :  
 Johannes, etc dilectis in Christo filiis, officiali Archidiaconi Exonie, ac Decanis de Aylesbeare et Honatone nostre Diocesis salutem, graciam et benedictionem. Quamvis omnes et singuli qui clericos cujuscumque condicionis Ordinis sint vel gradus, tonsuram publice et clericalem habitum deferentes, ac pro talibus reputatos et notorie se gerentes, de crimine aliquo seu facinoris non convictos nec confessos, aut legitimi indictatos capiunt, incarcерant, et in carcere invitos per laicalem potentiam faciunt detineri ; qui eciam, eisdem clericis imponunt, imponive faciunt, falsa crima seu debita, fraudes quoque configunt per maliciam vel commenta, ut puta inductiones falsas, absque causa rationabili, ex sola malicia procedentes, propterque, seu quas, iidem clerici capti sunt, incarcерati taliter et detenti, diversis sint excommunicacionum majorum Sententiis, a Sanctis Patribus contra tales presumptores sacrilegos

promulgatis, dampnabiliter innodati ; nonnulli, tamen, perditionis filii, nequicie inflammati, et mendaciter Christiani nominis titulum deferentes, quorum adhuc ignoramus nomina et personas, dictarum excommunicacionum Sentencias non verentes, sub colore cuiusdam Precepti executorii, quod falso asseruerant se a Vicecomite Devonie recepisse, in dilectum filium, Dominum Henricum Bouet, presbiterum, ac Canonicum Ecclesie nostre Sante Crucis de Creditonia, familiaremque nostrum, de nullo convictum crimine vel confessum, seu legitime indictum, in villa Sante Marie de [Ottery], feria tercia hujus instantis Eddomade Pentecostes, pacifice incidentem, dispositis insidiis irruerant, in ipsumque manus temere violentas et sacrilegas injecerunt, cuperunt et in carcerem publicum, pro furibus et facinorosis hominibus deputatum, inhumaniter retruserunt, in Ecclesie et tocius Cleri injuriam, scandalum et contemptum, et libertatum et immunitatum Ecclesie notoriam lesionem.

The rest of the document directs that the offenders were to be publicly excommunicated at Ottery St. Mary, Honiton, Gydesham, Fynetone, and Herforde :

hiis instantibus celeribus Diebus Sancte Trinitatis [23 May] ac Corporis et Sanguinis Jhesu Christi [27 May] et Die Dominica tunc proximo sequenti [30 May] intra Missarum solemnia, cum in eisdem Ecclesias major populi multitudo convenerit ad Divina, pulsatis campanis, candelis accensis ac eciam in terram projectis et extinctis.

The clergy are further directed to try to discover the names of offenders. The denunciation is dated May 20, 1350, at Chud-delegh.<sup>1</sup>

Sir Courtenay Ilbert says : ‘ When the Bishop of Exeter fulminated against the persons who had laid violent hands on the Rector of Thurlestone at Ottery St. Mary, he was probably quoting consciously or unconsciously, the famous decree, “ Si quis suadente,” of the 2nd Lateran Council (1139) :

‘ If anyone at the instigation of the devil lays violent hands upon a clerk or monk, he is excommunicate.

‘ This decree was theoretically binding on churchmen, clerical or lay, in England in the time of Edward III, but was systematically ignored both by the secular and by the ecclesiastical authorities as not being conducive either to the peace of the realm or the credit of the church.’

Sir John Whytelegh no doubt made his will before he started on his perilous journey with the war-like Bishop of Norwich. The expedition started in May, 1383, and returned a failure,

<sup>1</sup> Grandisson’s Reg. I, 164b.

through no fault of the Bishop's, in the following October. At first it was successful, the Flemings being driven back, and Gravesend and Dunkerque taken. On his way to London or Dover apparently, Sir John met the Bishop of Exeter at Faringdon, Hants, and there obtained his 'Licencia absentandi.' This licence was granted till Michaelmas, 1384 :

Et dimittendi Ecclesiam suam predictam ad firmam per idem tempus Domino Rogero Sare presbitero ; dum, tamen, prefate sue Ecclesie fecerit in Divinis laudabiliter deserviri, et quod in comitiva Reverendi, etc., Domini Henrici [le Despenser] Norwicensis Episcopi steterit per idem tempus.—Dated at Faringdon (Hants), 24 May, 1383.

Regr. of Bp. Brantyngham,  
Vol. I, fol. 107b.

His will was proved within four months of the above date :

PROBACIO TESTAMENTE

Decimo octavo die mensis Septembris [1383] probatum fuit Testamentum Domini Johannis Whiteleghe, Rectoris Ecclesie Parochialis de Thurlestone dum vixit, coram domino in Manorio de Clyst. Et commissa est potestas Johanni Bouden, capellano, Johanni Elmede, Johanni Craky, et Waltero Goof, executoribus ejusdem, ad conficiendum fidele Inventarium de omnibus bonis ipsius defuncti que habuit tempore mortis sue, et de quibus testari potint dejure vel consuetudine. Et habuerunt diem ad exhibendum illud Inventarium coram Domino, vel certis suis commissariis, sexto die mensis Octobris, in Manorio de Clyst predicto.

*Ibid.*, fol. 109b.

Valuation of the living of Thurlestone when Richard Worth was Rector, 1536, in whose incumbency the church house was built :

Valor Ecclesiasticus. Henry VIII (p. 371, printed edition).  
Thurleston.

	£	s.	d.
Richardus Worth, Rector ibidem.			
Rectoria ibidem valet per annum cum			
pro terris sanctuarii, . . . . .	—	lx	—
Et pro garbis . . . . .	xv		
Et pro lana et agnis . . . . .	c		
Et pro omnibus a liis decimis et oblacionibus eidem rectorie . . . . .	lix		
Inde soluta archidiacono predicto etc			
pro procuratione annuatim . . . . .	v		
Et pro sinodatico . . . . .	ij	v	
Et pro visitacione episcopo predicto etc			
annuatim . . . . .	xx		
Et remanet clare			
Inde pro decima . . . . .	—	lj	

## Translation.

Ecclesiastical Valuation. Henry VIII.  
Thurleston.

Richard Worth, Rector of the same.

The Rectory there is worth annually for glebe lands . . . . .	60/-	f s. d.
And for sheaves (great tithes) : : £15	100/-	
And for wool and lambs . . . . .	59/-	xxv ix xi
And for all other tithes and oblations belonging to the same Rectory . . . . .	5/-	
Thence there is paid to the Archdeacon afore- said (of Totnes) etc. for annual procuration.	2/5	
And for synod tax . . . . .	2od.	
And for visitation by the aforesaid Bishop (of Exeter) annually . . . . .		25 9 11
And there remains clear (income) : : :	51/-	
Thence for Tenth		

The valuation in 1288 was £4 13s. 4d.

Note that the Latin for glebe lands was *terræ sanctuarii*, so also in the Church House deed of 1536 the site then given is described as ‘unam peciam terre glebe sive sanctuarii,’ hence the name ‘sanctuary’ corrupted into ‘sentry’ for some of the glebe fields recently sold. The fields called Tidwell are called ‘Twywell’ in the ‘Terrier’ of 1680, probably from the two springs excavated there, one just above and the other just below the glebe fence. The field now called ‘Long Sentry’ was then called ‘Little Sanctuary’; the fields now called ‘Hill Field,’ ‘Great Field,’ and ‘Long Field’ were then called ‘Great Sanctuary,’ and the two fields called ‘Upper’ and ‘Lower Sentry’ were then called ‘Long Sanctuary.’ The only fields remaining to the Rector now are ‘Townsend’ and ‘Meadow Park,’ and the allotments at Buckland.

Richard Worth was the fourth son of Anthony Worth of Worth, in the parish of Washfield. The Worths were a very ancient Romano-Norman family. In ‘Devonshire Wills,’ by Charles Worthy, p. 102, we find :

Will of Richard Worth, Clerk, Parson of Washfield and Thurlestone. He desires to be buried in chancel of Washfield Church, and leaves to ‘my Cosen Wenefred’ 12d, to Godson Arthur Worth 1/4d., also to Godson ‘at harpryge’ 1/4d. Residue to servant Wm. Davye ‘as seemeth him best.’ To Henry Morgan, Vicar of Alwinton, his ‘chamlot gown,’ and nominates him joint executor with Wm. Davye, in presence of Richard Halse, Clerk, Vicar of Broad Clyst. Proved Aug. 6th, 1547. Richard Halse succeeded Richard Worth at Thurlestone.

Mr. Hugh R. Watkin kindly allowed me to submit my unfinished MS. to him, and sent me the following notes :

‘ THURLESTONE CHURCH ’

‘ If the ground plan of Thurlestone Church is quite correctly made, the tower shows several curious features.

‘ The south wall appears to have been added to inside the tower to the thickness of some three feet, making the south wall that much thicker than the north. The west window is therefore not in the centre of the W to E axis of the tower.

‘ The tower arch seems to have been built in accordance with the interior of the tower after the three feet were added.

‘ I would suggest what happened was possibly as follows : when the tower was added it was intended to alter the nave, making the width inclusive of the space now occupied by the plinths of the columns. The tower was built accordingly to span the end of such a nave, but on reaching the level from which the tower arch was to spring, for some reason the span was considered too great. The north wall being already *in situ*, and perhaps not considered strong enough to carry the wider roof, it was decided to keep the nave width within the dimension of the chancel, which from the plan I judge to have been planned to seven arschesines [i.e. 16 feet 4 inches] wide. This brought the axis of the tower arch back to the centre of the old nave, leaving the west window as shown on the plan all on one side [as viewed from within the tower], but correctly placed as viewed from without.

‘ The position of the buttresses on the south side of the tower do not in the plan correspond with those in the north.

‘ Another possible, and perhaps the more probable, explanation is that the west window may have been built on one side to accommodate, in the north-west inside corner of the tower, a stairway to the belfry. That when subsequently it was decided to put the stairway outside, the south side of the tower was strengthened by the additional three feet outside at the same time that the buttresses on the south side of the tower were added not symmetrically with those on the north.’

Description of the Rectory House in the ‘ Terrier ’ of 1680 :

The Rectory house, courtlage and gardens doe contain about Sixty pearches of Land and doe bound themselves round.

An outer and an Inner Court with mud walls covered with thatch—a Porch pitcht with stone, over w<sup>ch</sup> a chamber well plancht.

An Hall floored with earth, over w<sup>ch</sup> there are two chambers plancht with deal, a parlour plancht with deal, over w<sup>ch</sup> a chamber plancht with deal. On y<sup>e</sup> north side of y<sup>e</sup> parlour there is a little buttery floor'd with earth. A Kitchen pitcht with stone over w<sup>ch</sup> a chamber well plancht, from the Kitchen there is a passage to a cellar floored with earth, over w<sup>ch</sup> there is a chamber well plancht, from the cellar there goes a dairy, over w<sup>ch</sup> a Study plancht with deal. All these inner houses are walled with stone and covered with slate except the parlour w<sup>ch</sup> is covered with thatch. On y<sup>e</sup> north west side of y<sup>e</sup> inner court there is a Brewhouse floored with earth walled partly with stone and partly with mud and cover'd with thatch. On the south east side there is a Court, commonly called a Poultry Court, y<sup>e</sup> walls whereof are part stone and part mud, covered with thatch. On y<sup>e</sup> north east of y<sup>e</sup> outer Court there is a large Barn and Stable, the walls whereof are part stone and part mud, covered with thatch. There is a parlour garden on y<sup>e</sup> South side of y<sup>e</sup> Dwellinghouse. There is a Kitchen garden on the north east side of the Barn and Stable to w<sup>ch</sup> there is adjoining one house of an underroom and chamber over well plancht wall'd with partly mud and partly stone and covered with thatch, now in y<sup>e</sup> possession of John Steer, and on y<sup>e</sup> south side of w<sup>ch</sup> there are four little gardens, taken out of a Field called y<sup>e</sup> Meadowpk<sup>e</sup> for w<sup>ch</sup> y<sup>e</sup> occupants pay one shilling a piece yearly to y<sup>e</sup> Rector. A Church house hereunto adjoyning stands upon y<sup>e</sup> Rectoury ground for w<sup>ch</sup> the pish pays a pair of gloves yearly to y<sup>e</sup> Rectour. An Orchard about forty pearches well treed and a field called y<sup>e</sup> Meadow Park of about Two acres w<sup>ch</sup> bound themselves round y<sup>e</sup> hedges all belonging to y<sup>e</sup> Rectour.

Signed by Geo. Snell, Rector. Richard Langman, John Bevell, Church wardens, and eight others.

This Rectory House was rebuilt by the Rev. P. A. Ilbert in 1836, and the glebe cottage by myself. When the cottage shall be pulled down in years to come, a bottle containing an account of its re-building will be found in the west wall.



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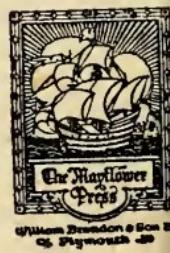
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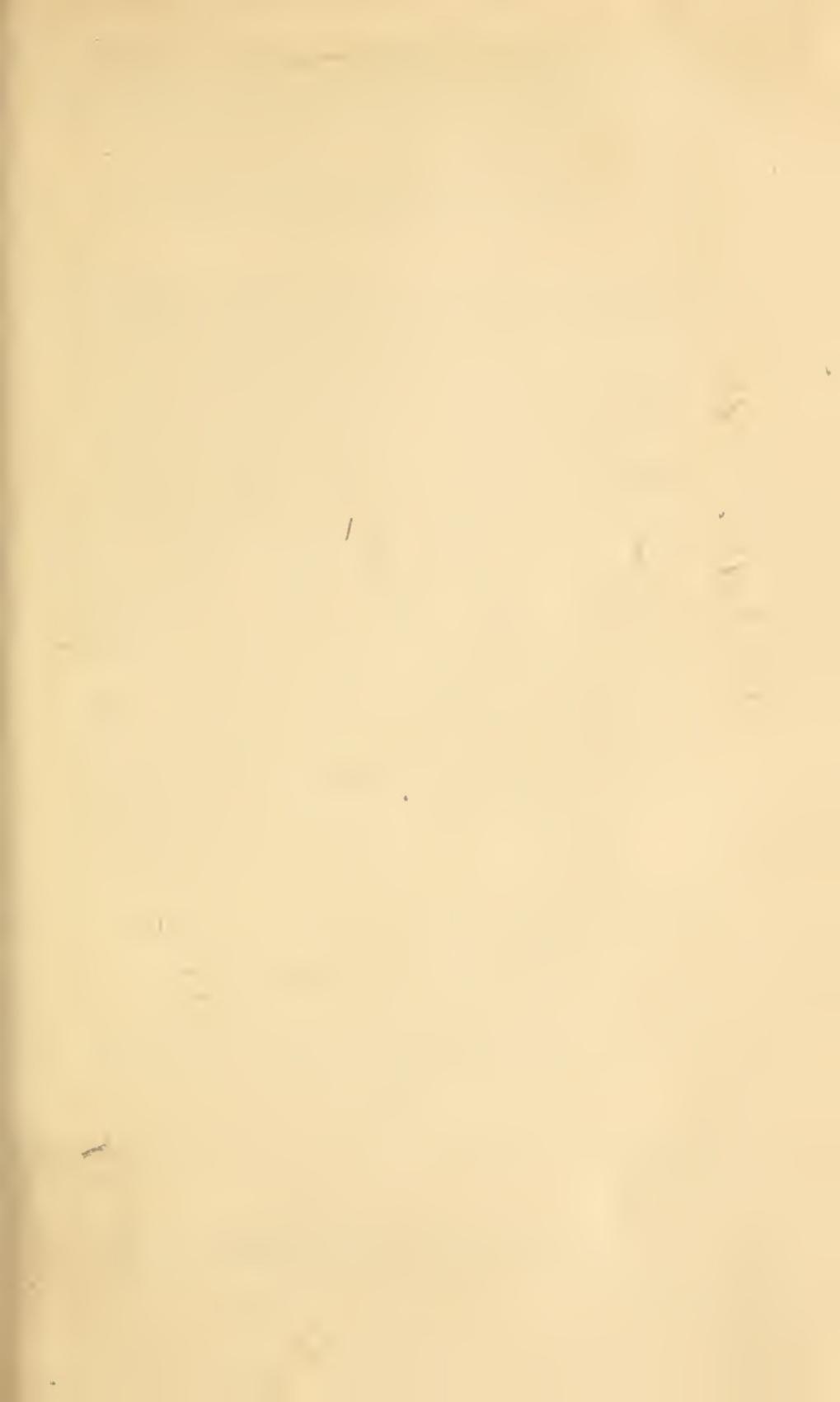
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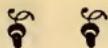
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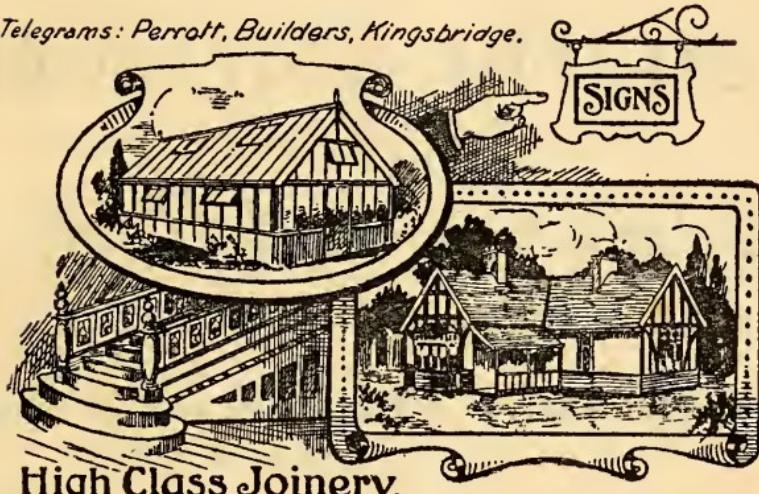
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